

# THE CLERGY REVIEW

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# The CLERGY REVIEW

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## WISEMAN'S RETURN TO ENGLAND IN 1840

**A** CENTENARY which in other times would have been celebrated with nation-wide tributes of gratitude and affectionate memory occurs this month, on the completion of a hundred years since Dr. Nicholas Wiseman arrived in England to assume his duties as President of Oscott and coadjutor to Dr. Walsh, the vicar apostolic of the Midland District. The circumstances of his appointment as bishop are described by Wiseman himself in his *Recollections*. He explains that in 1840 "it was thought advisable to increase the number of bishops in England by subdividing the four Apostolic Vicariates established in the reign of James II, so as to double their number. In fact this had become a matter of absolute necessity. For example, the northern vicariate comprised not only the four counties usually designated by that epithet, but Lancashire and Yorkshire besides. Since this first distribution of ecclesiastical jurisdiction, cities and towns like Manchester, Liverpool, Leeds, and Newcastle, had arisen from secondary rank to the dimensions of capitals; without mentioning innumerable other manufacturing places, or rather districts, composed of clusters, or chains formed by busy seats of industry, with a growing population. Four new bishops were accordingly named; and in addition to these, the writer was appointed to the subordinate situation of coadjutor or assistant to one already in possession of a See with residence at Wolverhampton, the venerable Bishop Walsh".

Although Wiseman never became vicar apostolic of the Midlands, but was transferred seven years later

to the London District as its vicar apostolic until he became head of the restored hierarchy and Cardinal archbishop of Westminster in 1850, his consecration as bishop of Melipotamus in 1840 made him the outstanding figure among the English bishops from the time of his return to England. His protracted visits to England during the preceding years had established his reputation at home. On the Continent he was already widely known through his association with the leaders of the Catholic revival in France and in Germany, and through his prestige as rector of the English College in Rome ; so that the *Univers* declared just before his consecration that "he has fixed on him the eyes of Europe . . . He is going to take his place among the new Augustines whom a new Gregory sends forth to achieve a second time the conquest of England".

It was on Wednesday, 16 September, 1840, that he arrived at Oscott, where the boys met their new President at the lodge gates and dragged his carriage up to the college. He was received at the college, writes his biographer, Wilfrid Ward, "with the symbolic ritual congenial to his tastes and his Roman education. The professors of the college, headed by his old friend Father Ignatius Spencer, met him, according to medieval Catholic custom, at the door, vested in cassock and surplice, and walked with him in full procession to the chapel, intoning the antiphon always used in honour of a bishop of the Church : *Ecce sacerdos magnus, qui in diebus suis placuit Deo*. A formal address of welcome followed, and a reply from the new President, before the party passed to the usual greeting of the nineteenth century".

Yet there were many misgivings among his future colleagues at Oscott and throughout the whole Catholic community, though Wiseman had no notion yet of the acute opposition that his personal enthusiasms were to arouse. He was then thirty-eight, and



his life had been a record of uninterrupted distinction and brilliant success. As a boy of sixteen he had been chosen as one of the young seminarists who were to go to Rome to form the nucleus of the English College when it was reopened in 1818 under Cardinal Consalvi's influence, after it had been closed for twenty years since it was sacked by the French armies in the invasion of 1798. Within ten years of his arrival in Rome he had been ordained and had gained his doctorate, he had been made professor of Oriental Languages in the University of Rome, and had succeeded Dr. Gradwell as rector of the College. His brilliant scholarship and his gifts as a preacher and controversialist had quickly made his name in Rome and his enthusiasm had brought him into close contact with the leaders of the Catholic revival in other countries. In 1835 he had come home to England for a long visit and had delivered several series of public discourses in London which attracted large audiences, including prominent Anglican and nonconformist clergymen and aristocratic intellectuals, such as had never assembled to hear a Catholic preacher since the penal laws. "The common people say they can follow every word," he had confided in a friend at the time, "and that I make them quite sensible; the priests come in shoals, and they and all the congregation tell me that the whole system and the form of treatment is quite new to them all. . . . Everyone agrees that a most successful experiment has been made and that proof has been given of the interest which may be thrown round the Catholic doctrines by a little exertion."

It was then six years since Catholic Emancipation, and Wiseman, with his fresh enthusiasm and with the self-confidence that he had gained in Rome and from his contact with men like Lacordaire and Montalembert and Döllinger, believed that the time was ripe for the Catholic body in England to assert

itself with full apostolic zeal. He covered as much ground as he could within the period of his visit, meeting as many people as possible and making the acquaintance of the Catholic gentry and of the clergy. Years afterwards, in writing his recollections, he recalled his impression that in general they had "just emerged from the catacombs". He was grieved to find that among the older generation were "many who regret even bitterly the good old days of exclusion which amounted to monopoly for them and theirs", while there were others "whose shackles were removed but not the numbness and cramp which they had produced". In such an atmosphere his arrival had aroused great hopes among the new generation who desired to take full advantage of their new status since Catholic Emancipation. Daniel O'Connell, who was now much in London as a Catholic member of Parliament, was among the first to welcome his activities and his plans. He agreed with Wiseman to join in founding a new Catholic quarterly on the lines of the *Edinburgh Review*, and Wiseman and O'Connell's friend Quinn thus became the first editors of the *Dublin Review*. Wiseman delayed his return to Rome until the second issue had appeared, and thenceforward it served as a platform where he could give wider expression to his ideas.

His tour in England had changed his whole outlook when he returned to Rome. His students found that he was no longer the austere scholar, but had become a public orator who knew that he had a mission to his own people. Bishop Baines in the Western District had already approached him with an invitation to become head of a Catholic university with its headquarters at Prior Park, and Wiseman had been eager to accept. But Pope Gregory XVI, who had known him personally for years and was aware of his academic attainments, would not allow him to leave Rome. His thoughts, however, were already

absorbed in England and his enthusiasm grew with the news of many converts to the Church in unlikely places. Father Ignatius Spencer had come to Rome for his studies and a close friendship developed between them. Spencer was one of the small group of Cambridge converts who had become Catholics before the Oxford Movement was yet a vital force, and it was Spencer and Ambrose Phillips particularly who kept him informed of the remarkable trend towards Rome which was developing in the Church of England. Wiseman was soon following every phase of the Tractarian controversy with close attention, and in the summer of 1839 he published in the *Dublin Review* the most important of a number of articles in which he discussed the Tractarian position. His article on the Donatists had been shown to Newman by Robert Wilberforce in September and it disturbed him deeply. "I must confess it has given me a stomach-ache," he wrote to Rogers. "It does certainly come upon one that we are not at the bottom of things. At this moment we have sprung a leak ; and the worst of it is that those sharp fellows, Ward, Stanley and Co., will not let one go to sleep upon it. I seriously think this a most uncomfortable article on every account, though, of course, it is *ex parte*."

Wiseman was still unaware of the extent of this success when he arrived at Oscott, but both Ignatius Spencer and his vice-President Dr. Logan were converts and they shared his eager interest in every development at Oxford. In a memorandum written seven years afterwards he describes the feelings which dominated him from the first days of his return to England. "There was one thought (besides trust in Him whose unworthy servant I was and in her whose patronage has never failed me) which cheered and supported me, from the first dawn of hope which visited me in Italy, from the day of Newman and Hurrell Froude's visit to me. Never, never for an

instant, did I waver in my full conviction that a new era had commenced in England. . . . To the promotion of this grand object of England's hopes I had devoted myself. Puny and worthless as might be my efforts, they had been offered to this one end ; the favourite studies of my former years were abandoned for the pursuit of this aim alone. Among the providential agencies that seemed justly timed, and even necessary for it, appeared to me the erection of this noble College, in the very heart of England. Often in my darkest days and hours, feeling as if alone in my hopes, have I walked in front of it, and casting my eyes towards it, exclaimed to myself, 'No, it was not to educate a few boys that this was erected, but to be the rallying point of the yet silent but vast movement towards the Catholic Church, which has commenced and must prosper.' I felt as assured of this as if the word of prophecy had spoken it."

It was not surprising that some at least of the College staff should feel that this preoccupation with larger plans must result in neglect of the routine duties of the President. Nor did Wiseman's Roman training or his temperament appeal to many of the Midland clergy. Dr. Bowdon, for instance, that genial and outspoken man who had recently become President at Sedgley Park, had met him at Oscott during his first visit to England five years earlier and had described him privately as being "distant and formal, the result of Roman pomposity". Bishop Walsh, he said then, had been captivated by him ; his name was in "everyone's mouth" and "his every movement was recorded". Wiseman had preached in Birmingham and the bishop had gone to hear him and was "quite wrapt up in him". But Bowdon confessed candidly that "I do not like Wiseman's writings nor his preaching. It is not English and is obscure. He appeals to the head and not to the heart. He cannot

compare with Milner as a controversialist. I consider Baines and Lingard as the cleverest apologists we have". Later acquaintance improved matters, and after Wiseman came home as President of Oscott Bowdon reported that he was "candid and open and showed civility". But the old Catholics had to submit not only to Wiseman's Romanizing ideas, but to the impetuous onslaughts of Augustus Welby Pugin, an eccentric young architect and a recent convert, who had also received every encouragement from old Bishop Walsh. Pugin had persuaded the bishop to give him wide scope in introducing his ideas for a revival of pre-Reformation Gothic architecture and for the restoration of the older forms of vestments. The "good Earl John" of Shrewsbury, who financed most of the new building in progress through the Midlands, shared Pugin's enthusiasms, and he was given full scope both at St. Chad's in Birmingham and at Oscott. "I do not like St. Chad's or any of Pugin's work", wrote Dr. Bowdon. "The episcopal palace is the most gloomy place I ever saw." At Oscott, Pugin designed the chapel sanctuary, and Bowdon admitted that there was "much to admire", but he thought "the Bishop's and the Doctor's rooms are more like State apartments. It is not nearly so pleasant as Sedgley Park". The bishop was well aware of the resentment that Pugin caused, and it was he who began to refer to Pugin as "Archbishop Pugins", partly, no doubt, because Pugin adopted the curious habit of placing a large cross before his signature in all his correspondence. "If Archbishop Pugins comes here," wrote Bowdon to a friend, "I shall not do anything he advises."

It must have been some consolation to the clergy to find that disagreements between Wiseman and Pugin developed very quickly. Their tastes were quite incompatible and Wiseman, who had been regarded in Rome as an expert in the arts and in church music,

was equally determined to introduce changes. He loved florid decoration and bright colours. "My sole delight has been in everything connected with the Church," he said at the end of his life. "As people in the world go to a ball for their recreation, so I have enjoyed a great function." Both Pugin and Ambrose Phillips had based great hopes on Wiseman as a supporter of their Gothic campaign. In the year before Wiseman's return protests had been sent to Rome against Pugin's attempt to impose his views on the reform of church vestments by a reversion to the older style, and a rebuke to his excessive zeal had come from Rome which referred to "an architect converted from heresy" and had deeply pained both Ambrose Phillips and Lord Shrewsbury. "They suspect our sincerity," Phillips wrote to Shrewsbury at the time. "It is not Propaganda that I complain of, it is a set of nominal, heartless Catholics here at home, who have misrepresented and calumniated us to Propaganda. Men who have no scruple themselves of violating rubrics every day of their lives, who hesitate not to wear chasubles of worsted in defiance of the Church, and who only cry out against the restorers of the ancient glories of Religion, because they know they do nothing themselves to restore her long-lost influence, and because they hate those who devote themselves zealously to the blessed work of reconverting England. . . . I can tell you it is the same party who are endeavouring to crush the restorers of Christian art, who have vowed that Dr. Wiseman shall never be bishop in England."

Pugin's protests on the same matter should be quoted as revealing the ardent spirit that provoked the controversy. "This is the result of some diabolical falsehoods and misrepresentations made at Rome by our adversaries," he wrote. "Dr. Walsh found the churches in his District worse than Barns ; he will leave them sumptuous erections. The greater part

of the vestments were filthy rags, and he has replaced them with silk and gold. For this he has been censured!!! I am sick at heart. The apathy of the Catholic body on these things is alarming. I had formed dreams of returning glory; but if this censure of the Propaganda is persisted in after the remonstrance which has been sent, I shall abandon all my hopes. . . . Administer baptism out of an old physic phial; reserve the Blessed Sacrament in *dirty cupboard*; say Mass in vestment made out of an old gown; burn gas on the altar; have everything as *mean*, as *pitiful*, as *shabby* as you please: hire Protestant performers to sing. *Leave out every ceremony in the ritual*: do all this and you will be right. But if you venture to speak of ancient glory and ecclesiastical dignity, oh, you are a man of extravagant opinions, an enthusiast, a visionary—and *ecclesiastical censure* awaits you. Again I say I am disgusted."

The Church in England owes much indeed to Dr. Walsh for having given his full encouragement to these convert reformers, who must have tried his patience sorely and exposed him to constant reproaches. Wiseman's arrival at Oscott certainly aggravated the problem, for there was very little sympathy with his benevolent attitude towards the Tractarians, whose sincerity was generally doubted, and they were long regarded with suspicion after they had become Catholics. But while Wiseman shared Pugin's zeal for improving church architecture and ritual, the conflict between their tastes soon led to acute disagreements.

"An affair has happened at Birmingham which has gone through me like a stab," Pugin wrote to Phillips a few months after Wiseman's return. "We have had a tremendous blow aimed at us, and that from the centre of our camp. Dr. Wiseman has at last shown his real sentiments by attempting to abolish the great Rood Screen, after Mr. Hardman has given



£600 for its execution. I say attempted, because I immediately wrote to John Hardman to this effect, that if the screen was suppressed I should not remain architect to the church *one day* longer." This was no mere matter of personal taste, for both Pugin and Phillips regarded the reversion to pre-Reformation architecture as a necessity of spiritual revival. "What a miserable state of things," he wrote to Phillips, "the grand division between sacrifice and the worshippers, between priest and people, to be attempted to be abolished by those who *should* be foremost in their restoration. My dear Phillips, we nearly stand alone, if we except the Oxford men, for among them I find full sympathy of feeling. But the real truth is the churches I build do little or no good for want of men who know how to use them." It was the same with vestments and church music. On a visit to St. Edmund's he found Dr. Cox one day preparing to say public prayers for the conversion of England vested in an old French cope. "What is the use, my dear sir," protested Pugin, "of praying for the conversion of England in that cope?" And when another of his churches was opened, he wrote in agony, "Keighley was opened the other day with a most horrible scene. Not only was all decorum violated but a regular row took place between the musicians, who quarrelled about their parts in the church." "Every building I erect," he protested, "is profaned and instead of assisting in conversions, only serves to disgust the people. The church at Dudley is a complete facsimile of one of the old English parish churches, and nobody seems to know how to use it. The present state of things is quite lamentable, and were it not for the Oxford men I should quite despair."

It was only through Pugin, after his return to England, that Wiseman was able to establish any contact with the Oxford leaders, for Newman had taken a strong line in refusing to become entangled



in controversies with the few Catholics who desired it. Father Spencer and Ambrose Phillips had been working for several years to organize an international crusade of prayer for the conversion of England, and Spencer had gone boldly to Oxford to ask the Tractarians themselves to join in prayer for a reunion of the Christian churches. Newman had refused to meet him, as an apostate from the Anglican clergy, but had written him a private letter afterwards to mitigate his deliberate rudeness. Pugin, however, with his work as an ecclesiastical architect, had access to the Tractarians and he was able to keep Wiseman informed of what was developing. Newman was, in fact, engaged in completing his famous Tract XC which sought to reconcile the Thirty-Nine Articles with the "sense of the Catholic Church". It was published in the February after Wiseman's arrival at Oscott, and it let loose a storm which made Newman discontinue publication of the Tracts and retire altogether from Oxford to Littlemore.

Far from convincing Wiseman's critics that the Tractarians were leading the Church of England to submission to Rome, the storm over Tract XC revealed unmistakably that the Church of England was determined to purge itself of these Catholicizing influences. Wiseman felt, however, that the time had come when he might lend a helping hand. It was eight years since he had met Newman in Rome, when he had gone there on a visit with Hurrell Froude, but they had not met or corresponded since. Wiseman now wrote Newman a long letter arguing his position and asking particularly how it came that Newman was now appealing to the decrees of the Council of Trent, whereas Froude had only a few years before been describing Catholics as "wretched Tridentines". "When you were more remote from us in practice and feeling than your writings now show you to be," he wrote, "why not suspect that a further approxima-

tion may yet remain ; that further discoveries of truth, in what today seems erroneous, may be reserved for tomorrow, and that you may be laying up for yourself the pain and regret of having beforehand branded with opprobrious and afflicting names that which you will discover to be good and holy ?" Newman never answered the letter and Wiseman can scarcely have expected a reply. And in the meantime, although the number of conversions grew and Oscott became the centre to which they turned for sympathy and encouragement, Wiseman's attitude provoked deep suspicion and resentment among the older Catholics. They regarded the whole Tractarian movement as a dishonest attempt to remain within the Church of England while adopting as much as possible of the Catholic tradition. Wiseman had been Lingard's pupil at Ushaw as a boy before he went to the English College in Rome, and Lingard now wrote to him earnestly imploring him not to be misled by the apparent earnestness of heretics who were trying to justify their position, as many before them had done since the Reformation. With his vast knowledge of the period he cited many parallel cases. Dr. Griffiths, the Vicar Apostolic of the London District who had invited Wiseman to preach the sermons in London that had led to his recall to England, wrote to him in the same strain, protesting that "scarcely shall we find in history a body of schismatics returning with sincerity to the obedience of faith". His close relations with Pugin and Phillips made him suspect, for it was no secret that they were trying to obtain from Rome definite instructions that there should be no pressure on individuals to become Catholics until the time was ripe for the "corporate reunion" of at least a large part of the Church of England.

Wiseman certainly never encouraged that attitude and he persevered with all his energy in making individual conversions. But he was enormously im-

pressed by the sincerity and piety of the "Oxfordmen", and he felt that the Catholic body lacked inspiration and spiritual fervour. "Let us have an influx of new blood," he wrote in a letter at the time; "let us have but even a small number of such men as write the Tracts, so imbued with the spirit of the early Church, so desirous to revive the image of the ancient Fathers—men who have learnt to teach from St. Augustine, to preach from St. Chrysostom, and to feel from St. Bernard; let even a few such men with the high clerical feeling which I believe them to possess, enter fully into the spirit of the Catholic religion, and we shall be speedily reformed and England quickly converted. I am ready to acknowledge that, in all things, except the happiness of possessing the truth, and being in communion with God's true Church, and enjoying the advantage and blessings that flow thence, we are their inferiors. It is not to you that I say this for the first time. I have long said it to those about me—that if the Oxford Divines entered the Church, we must be ready to fall into the shade and take up our position in the background. I will gladly say to them *Me oportet minui*. I will willingly yield to them place and honour, if God's good service require it."

With Newman's retirement to Littlemore in 1841 there followed a period of protracted suspense in which disappointments and difficulties multiplied even though the stream of individual conversions steadily increased. The impression grew that Wiseman's hopes had been falsified, that he had dissipated his energies and gifts for a futile dream, and that he had encouraged Anglicans to satisfy their conscience by compromise. The most acute set-back was when one of the most influential of his early converts, the clergyman Sibthorpe, reverted to Anglicanism. Wiseman was taunted constantly with Sibthorpe's apostasy and the scandal that it caused. For four long years

Newman's surrender was delayed and in the interval there had been occasions when even Wiseman's faith in his intentions had been shaken. Nor was it to Wiseman that Newman turned at last when the call came. He had written to Ambrose Phillips, not long after Wiseman's arrival at Oscott, complaining scornfully that the Catholic Church in England gave no evidence of sanctity. "If they want to convert England," he wrote, "let them go barefooted into our manufacturing towns—let them preach to the people like St. Francis Xavier—let them be pelted and trampled on—and I will own that they can do what we cannot." He did not know that in the factory towns of the Midlands and the North just such an apostle was already at work, barefooted and wearing the Passionist's habit, inviting mockery and violent assault among the people whom he had come from Italy to convert to the Catholic faith. It was Dalgairns who first brought news of Dominic Barberi to Littlemore, having gone to him at Aston to be received into the Church. And it was to the humble Italian Passionist, who had learned English with difficulty as a lay brother in Rome and had contrived to preach in it among the slums of the new factory towns, that Newman wrote at last, urging him to come and visit him at Littlemore. He had begged Dalgairns to come back, and as he and Ambrose St. John set out to meet the coach bringing Dominic Barberi from Oxford to his hermitage, Newman whispered to him, "When you see your friend, will you tell him that I wish him to receive me into the Church of Christ?"

So by devious ways Wiseman's dreams had come true at last. To him at Oscott, Newman and his friends could turn at once for a new home and for guidance in the work that lay before them. But the years had told already upon Wiseman's sensitive and ardent temperament, and a note of intense sadness runs through the memorandum which he wrote soon after-

wards. "Seldom before," he wrote, "have I felt more completely the peculiarity of my position in my *total isolation* as regards support and counsel, as well as sympathy and concurrence in views and plans. I came to England and into this district and college without a claim upon anyone's kindness or indulgence, with overrated abilities, exaggerated reputation for learning, over-estimated character in every respect. I was placed in a position of heavy responsibility and arduous labour. No one on earth knows what I went through in head and heart during my years of silent and solitary sorrow. In the house I have reason now to know that *not one* was working with me, thought with me or felt with me. Many an hour of the lonely night have I passed in prayer and tears by the lamp of the Sanctuary ; many a long night has passed over, sleepless and sorrowful. . . . How seldom has a word been spoken which intimated that those who entered the College considered it as more than a mere place of boys' education, or saw in it a great engine employed in England's conversion and regeneration. . . . How few sympathized (Mr. Spencer certainly did), with the tone of soothing and inviting kindness which from the beginning Roman education had taught me to adopt, the voice of compassion and charity."

He was still in his early forties, and his enthusiasm revived as the movement gathered momentum and the converts whom he had encouraged began to play their large part. In the following year, 1847, he was transferred from the Midland district to become Vicar Apostolic in London and he was soon deeply involved in plans for the restoration of the hierarchy. Once again his hopes were to be dashed by the sudden summons to Rome, announcing that he was to be made a Cardinal, which he believed would mean his recall from England forever. Not until he reached Rome did he learn that the hierarchy was to be restored at once, and that he was to go back to England

as the first Archbishop of Westminster and its head. But by that time the whole picture had changed and his absorption in the difficulties of Anglican converts was to be overwhelmed by a much wider problem. The immense influx of Irish immigrants from the three consecutive years of famine had poured into the industrial districts and sea-ports, in search of shelter and food and work on any terms. The Catholic population of England had been trebled or quadrupled within a few years, and the new hierarchy had to face problems of rapid organization and church building and education which had never been foreseen. His chief support in that enormous task, and his successor in the see of Westminster, was to be another convert whom he had met in those early years at the English College in Rome, but who was still firmly resisting the call to submission to the Catholic Church, and who had become virtually the leader of the High Church party in withstanding the shock that had thrown it into confusion after Newman's surrender at Littlemore.

DENIS GWYNN.

## THE PROBLEM OF ATTENTION

ONE of the chief obstacles to the success of the preacher is the inattention of his audience. They do not come on the usual occasions keyed up to give anything more than a perfunctory service of the mind to the sermon ; the hearing of the word of God gets a respectful reception for the most part, but its efficacy is impaired by the normal circumstances of routine. The congregation comes out of a world of distraction into an atmosphere of vague supernatural unreality ; their minds are tuned more to the hard material facts of everyday life than to the finer truths of the spiritual order, and it is hardly surprising if their attention cannot overcome the continual temptation to distraction. The preacher may have put much careful labour into his preparation and may have succeeded in finding a verbal vehicle for his concepts that is technically perfect, but if he fails to win the attention of his hearers all his labour and his skill are wasted, for the road to their minds is blocked, and his concepts never arrive at their destination ; if they penetrate at all, it is in a very superficial condition, which falls very short of their original strength and quality and does not repay all the trouble of their production.

Because it affects the result of our preaching, attention is an important problem. The preacher who fails to understand the psychology of attention, or underrates its importance, is risking the loss of much valuable labour and talent, because he is not equipped with the first essential for putting his thoughts across effectively. The Scholastic system of psychology usually gives scant consideration to the problem ; in fact most text-books hardly mention it, with the result that many preachers have only the vaguest ideas on the vital question of how to overcome inattention.

The scope of the problem can be best appreciated



if we try to realize exactly what the preacher is hoping to accomplish. This can be stated briefly by saying that he is endeavouring to transmit the complete concept as it is in its original content from his own mind to the minds of his audience. The desired result is nothing less than a facsimile reproduction, carrying all the freshness, vitality, significance, all the weight and force, in a word all the idiosyncrasy, of his original concept. This he is endeavouring to do not merely to instruct the minds of his audience but to energize their wills and to lead them to supernatural activity that they may have life and have it more abundantly. We take it for granted that his original concept already has this intrinsic quality ; that it is alive with the real vitality of his own spiritual experience and is in this sense original. We take it further for granted that he has accomplished the expression of this concept with technical perfection : that his words are true symbols of his thought and are adequate to convey it in its entirety. The only element which remains for the success of his effort is the manner of its reception by his audience.

What degree of mental effort is required on their part? The mere act of listening, or what the Scholastics call external attention, is obviously not enough. Before the mind can proceed to an act of comprehension it must focus its powers on the object presented to it. Listening produces only a sense impression which can remain in the sense organ without even reaching the imagination, and therefore without making even the preliminary stage on the way to cognition. "*Vis cognoscitiva non cognoscit aliquid actu, nisi sit intentio. Unde et phantasmata in organo conservata interdum non actu imaginamur, quia intentio non refert ad ea.*"<sup>1</sup> Even the act of intellectual perception will not produce the desired result ; this at most can gain an intellectual assent to the truth of the preacher's

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<sup>1</sup> St. Thomas ; *Contra Gentiles*, lib. I c. 55.



concept. But he desires something more than the instruction of his audience : he aims at a paragoretic effect. Hence even internal attention in its lower degree is insufficient. A more intense quality of attention is demanded if the exact facsimile of the preacher's concept is to reproduce itself, a quality of attention that is able to assimilate all the finer parts of the concept and catch all its subtle nuances. For true comprehension, Brennan says, "mere awareness is not sufficient. A change from a state of passive receptivity to one of active recognition is necessary to the attending process. By positive exercise of our knowledge capacities certain aspects and relations, given in the original impression, are now seen in a new light. Things that ordinarily would escape the casual glance of the mind are elevated into a region of clarity by a special organization of the factors involved. Thus attention performs for us the same office that the microscope does for the scientist interested in detail. It focusses the contents of consciousness upon a particular quality or aspect of what we are observing, enabling us to make out the finer points of its structure, and so achieve that synthesis of separate elements which makes for true comprehension."<sup>1</sup> Mere perception is raised by the aid of attention in this higher sense to apperception, without which the entire result desired by the preacher cannot be effectively attained.

By apperception we mean the assimilation of a new idea and its correlation with our already acquired experience. The one word Experience is here used to cover the whole past emotional and mental life of an individual. Every previous act of the soul—of the emotions, imagination, will, and intellect—leaves an impression and the accumulation of these impressions makes up one's experience. Every new fact is viewed in the light of one's experience, which tends to correlate the new idea and fit it in with past knowledge.

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<sup>1</sup> Brennan. *General Psychology*, p. 365.

This process serves to clarify and explain not only the significance of the new fact but also whatever was vague or not completely understood in the past. All true education, whether natural or supernatural, depends on this progressive development, this fitting in of each new idea with the structure of past experience. The paragoretic result aimed at by the preacher calls for an effort of apperception from the hearers if it is to be entirely successful. If his concept is to enter into the spiritual activity of their wills it must first be recognized in the full clarity of its original impression, it must come as a revelation upon the doubts and difficulties of their past spiritual experience, and in turn must establish its own meaning in the light of that experience. The apperceptive action of the audience should as far as possible reflect the mode of the author's original concept: if that has been truly original it has been conceived apperceptively, that is, from the view point of his own spiritual experience.

"Boredom" might be defined as the effect on the mind forced to give its attention to something in which it does not apprehend some vital point of contact with the urgencies and cravings of the soul, to something in which it finds no promise of satisfaction of its known needs and desires. "Cramming" is a bore because the knowledge which it forces one to acquire is not sought for its own value but only as a painful means to some other desired object. The more distant the ultimate object, the greater is the boredom in the means. Listening to sermons is therefore very apt to become boring: the ultimate object being the desire of salvation at, one hopes, some very distant date, and the duty of hearing sermons being a somewhat vague means contributing among other things to that end. Such an attitude of mind does not call for a mental effort to the point of positive concentration unless the preacher presents his thought in a manner which suddenly brings that ultimate object

into close focus, in other words, reveals the connection of his thought with immediate urgencies. Hence the distinction between Voluntary and Spontaneous Attention. Voluntary attention is that which is induced by a deliberate act of the will, while spontaneous attention springs into action without conscious effort. The former demands a constantly renewed perseverance to hold the mind to the effort of concentration, but the latter automatically dismisses every extraneous topic tending to distract the mind. If some necessary interruption occurs, spontaneous attention returns immediately and easily to its object, but voluntary attention tends to embrace the slightest diversion and requires to be continually on guard to prevent all kinds of miscellaneous thoughts and fancies from turning it aside from its deliberate purpose.

Obviously the preacher should aim at securing spontaneous attention. There lies his problem. Unfortunately the general attitude towards preaching is one of boredom, for except for the accidental glamour which surrounds the special preacher, the hearing of the usual Sunday sermon is apt to be regarded as a solemn and irksome duty. The only attention that can be generated from this attitude is voluntary : the sermon is not desired for its inherent value as promising to satisfy any immediate appetite, but is accepted from motives of duty, decency, or respect ; the fruits are not to be gathered now, but only in some dim and distant future. Attention, if given at all, is foredoomed to frustration. There are so many other possible attractions lurking round the threshold of the imagination that perseverance in the nobler motive is almost invariably defeated by the intrusion of some more pleasant diversion. Like the boy scout, who in the performance of his good deed has undertaken to mind the baby but who has succumbed to the temptation to follow the travelling circus, the good soul which has started to concentrate its mind on the sermon from

platonic motives often finds itself roaming along the easy street of fancy.

What can the preacher do about it? In the first place he will have done something by becoming aware of the nature of his problem and by realizing that he must set out to win, not voluntary, but spontaneous attention. The old treatises on Sacred Eloquence used to direct the preacher to provide motives for attention in the preliminary part of his discourse, such as pointing out the importance, the interest or the advantages of his subject: an attempt to invoke voluntary attention. The formal division of the subject matter into points was designed to arouse some kind of spontaneous attention, on the principle that interest in an object can be awakened by the process of analysis, as one takes a watch to pieces to stimulate in a child the desire to see how the thing works. However successful these cumbersome methods may have been in their own day, it is to be feared that a modern audience would find them tedious and would react in an opposite direction. The master key to spontaneous attention is interest. "Interest is latent attention," says Prof. McDougall, "and attention is interest in action." One is always prepared to give spontaneous attention to anything in which one has an interest. What is interest? It is not easy to define, but it can be called a state of mind which is prepared to exercise the mental activities towards those objects which evoke in us one or other of the conative impulses. So far as spontaneous attention is concerned, at least, it can be aroused only in reference to those objects in which we apprehend some concern. The first error to be avoided is to mistake interest as a cognitive process: it is essentially conative. It is set in motion not by an act of the mind directing the will towards an object, but by the presentation of an object which directly invokes an impulse of the lower conative faculties.

A concrete example might throw some light on this analysis of interest. Smith, Brown and Jones are reading their newspapers when Smith calls the attention of the others to a paragraph which has caught his eye. "It is feared that the steamship *Amanda* which sent out an S.O.S. last night in the Bristol Channel has been lost with all hands. Vessels in the vicinity which raced to her rescue found no trace of the wreck up to the time of our going to press." Neither Brown nor Jones at first give any attention to the matter, but Smith is interested because he once made a trip in the ship and has pleasant memories of the ship and her master. Brown, more from politeness than anything else, asks what was the ship's cargo and destination. When he learns that she was bound from Cardiff to Lisbon with a cargo of tin, he seizes the paper and studies the news item with intensity: for he has a shipment of tin for Lisbon and has taken a chance in not having it covered by an insurance of its total value. He is immediately galvanized into activity; he rings up his shipping clerk to find out whether this cargo has been shipped on the *Amanda*. Jones, however, remains unconcerned at the news, having no interest whatever in the matter. The degree of attention which each of these three men gives to the news item varies in proportion to their concern. In the case of Smith and Brown it becomes spontaneous attention, but if Jones gave the matter a second thought, it was merely voluntary attention. The important point to note is that the news item in itself was incapable of attracting attention until some element of interest was discovered affecting two of the men. The information which it contained had no intrinsic interest value until the connection was revealed with the personal concerns of Smith and Brown, and then the knowledge of the wreck assumes a new importance and gives rise to impulses and desires for further information, varying in intensity

in proportion to the gravity of the concern. Smith's interest is slighter and more static than Brown's, his concern depends on the pleasurable memories of his past acquaintance with the ship, whereas Brown's is more vital, affecting his immediate fortune.

Interest, therefore, may be said to arise not in the knowledge of the object but in the recognition of the object's connection with some concern of our own. "The essential condition of both interest in and attention to any object," says McDougall, "is that the mind shall be so organized, either natively or through experience, that it can think of an object and that such thinking shall invoke some impulse or desire which maintains a train of activity in relation to the object."

It is necessary to determine what exactly we mean by a concern. It is not sufficient to say that interest is, in the words of Fr. Mayer, "a peculiar attraction exerted by certain subjects of consideration in virtue of associated pleasurable or painful experiences in the past". The pleasurable or painful experiences of the past are only a small part of those things which may be said to concern us. The threat of something imminent is a matter of concern to us, as are many of the problems of our everyday existence. We cannot limit the contents of concern merely to the pleasures and pains of our past experience : in fact every emotion in relation to objects past, present and future can be the matter of concern : everything that can come into the category of the conative impulses. These may include what we call the Mild Re-actions (*appetitus concupiscibilis*), such as were the feelings of regret, sympathy and grief of Smith in the above illustration, or the more powerful Emergency Re-actions (*appetitus irascibilis*) such as were found in the case of Brown's anxious and energetic reflexes. People who are facing starvation in a famine find the question of the supply of food a matter of such grave concern that it excludes

every other thought, while men in love are so concerned about the person of their beloved as to lose all appetite for food. Every object that arouses in us feelings of joy, love, desire, hatred, aversion, grief, hope, despair, courage, fear or rage is an object of concern.

Our interest in an object may be said therefore to arise from the recognition that it connects with something which concerns us. We are prepared to devote our attention to a subject spontaneously as soon as we apprehend where it touches our concerns. The preacher may take Prof. McDougall's dictum, that interest is latent attention and attention is interest in action, as the key to his problem. If he wishes seriously to overcome the obstacle of inattention, he must bring his subject matter within the field of the interest of his audience: he must reveal the point of connection between his subject and the concerns of his audience. He has to realize his subject matter in the light of these concerns. The preacher's knowledge of his audience gained from pastoral experience will indicate sure avenues of approach. If the condition of his people is such that their concerns lie mainly in material difficulties, he must link up his subject with the hopes and aspirations of people who are seeking a compensation for the inequalities of life, and every doctrine and moral teaching of the Church affords that satisfaction. If the preacher would only regard revelation for what it is, a light to those who sit in darkness and in the shadow of death, he would appreciate the value of the apperceptive method of teaching doctrinal and moral truths, which reveal the Divine solution for all human miseries. This would take in the emotional experiences of the people, sympathetically drawing upon their frustrated hopes and impending fears and leading them into the light and confidence of the loving Redeemer. The office of the preacher is to show where and how the teachings of Christ touch the



problems of everyday life and to lead the people through their knowledge and experience of these problems to the further knowledge and appreciation of the consoling truths of divine revelation.

It would be a mistake, however, to under-estimate the spiritual hunger of the ordinary Christian, and to conclude that the only approach to his interest is through material and mundane concerns. On the contrary, it can truly be said that most people in a congregation are aware of their spiritual weakness and are easily aroused to a desire for supernatural improvement. Almost everyone has a spiritual emotional experience, which is as objective, if not as powerful, as his natural mental and emotional experience. This does not mean anything more than that each soul has had its ups and downs, its moments of high endeavour and of devastating defeat : there have been times when a man has set his feet on the road to high sanctity and others when he has strayed dangerously near to disaster. The accumulation of these adventures of the soul constitutes its spiritual experience, and out of it all has come a certain amount of self-knowledge, of regret, and of slightly puzzled hope. The point is that if the soul is to make any real progress, every new fact of supernatural teaching must be examined by it in the light of this experience and must bring some further solution to its doubts and difficulties. The soul does, then, consider its spiritual problems as among its concerns, and the preacher who can make contact with these is assured of interest and attention.

The intelligent handling of this problem should give a new impetus to our preaching and a new orientation. No matter how abstract the subject, it can become interesting as soon as it takes into its objective aim the real concerns, spiritual or material, of the people. We might illustrate the point by taking as a test case the subject of the first gift of the Holy



Ghost, Wisdom. The treatment of Wisdom may easily be very abstruse and uninteresting, but if we can only get a sympathetic understanding of the ordinary person trying to live a decent Christian life, we shall be able to find a common cause of concern which will reveal a method of approach. Taking St. Thomas's etymology of the word *Sapientia* as *Sapida Scientia*, we could describe the gift of Wisdom as that which enables us to have an insight into the heart of the truths of faith, into the delight in human well-being which inspires God to formulate his precepts and prohibitions. The gift of Wisdom is the admission of creatures to the inmost truths, a sharing of the mind of God and of His delight in His scheme for our salvation. The apperceptive value of this thought lies in its application to the easily recognized experience of all : everyone knows, for instance, the law of charity and the obligation of respecting the neighbour's good name, but everyone has found that this knowledge is not able of itself to overcome the natural impulses to uncharitable talk : this experience of repeated failure leaves the soul puzzled and despondent. Taking this despondency in hand, the preacher should proceed to enlighten the people with a new factor which promises a solution of their problem. It is this : until we have received the gift of Wisdom, the true value of charity has not been appreciated ; we have not yet discovered the delight of charity, the delight in our neighbour's good name ; we have not shared God's delight in the dignity of His creatures. The giving of this clearer insight into the true inner values of the commandments is the work of the Holy Ghost and His gift is the answer to prayer.

Ignorance may be the cause of sin, but even knowledge of what is good or bad is not sufficient to deter us when the impulses of our lower nature are craving an urgent satisfaction : the gift of the Holy Ghost turns the tables on the passions by creating an urge

for the fulfilment of God's design for the human race.

Such an exposition of the subject demands attention because it interests the hearers ; it is psychologically sound because it brings the subject into immediate contact with the concerns of the hearer, having first recreated for him an easily recognizable experience of his own past failures and despondency. It promises to answer his questioning and awakens a desire to know the solution. It produces a new fact which at once reveals where his failures lay and which, assimilated to his previous experience, not only exposes the cause of those failures but also gives him a new understanding of the operations of the Holy Ghost in the soul.

JOHN M. WINDER.

## PARALLELISM IN THE PSALMS

THE term parallelism dates only from the eighteenth century. It was introduced by Robert Lowth in his lectures at Oxford which were published in 1753 under the title *De Sacra Poesi Hebraeorum*. In his XIXth Lecture he writes : "The poetical conformation of the sentences which has so often been alluded to as characteristic of the Hebrew poetry, consists chiefly in a certain equality, resemblance or parallelism, between the members of each period ; so that in two lines (or members of the same period), things for the most part shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure."<sup>1</sup> From him comes the generally accepted term of *parallelismus membrorum* ; and to him must be given the credit for having won general recognition of its importance in Hebrew poetry. But Lowth did not discover the phenomenon, as is generally thought. The thing itself was detected long before Lowth's time. The Fathers were well aware of what we call parallelism, though they alluded to it only as a characteristic of Holy Scripture. St. Augustine commenting on Ps. 1/5 :

Ideo non resurgunt impii in iudicio  
neque peccatores in concilio justorum

writes as follows of the second member : ". . . it is usual for what goes before to be thus repeated more clearly. So that by *sinner*s should be understood the *ungodly* ; what is before in the *judgement* should be here in the *council of the righteous*."<sup>2</sup>

Perhaps Lowth has best expressed his notion of parallelism and its classification in the Preliminary Dissertation to his translation of Isaiah. There he writes : "The correspondence of one verse or line with

<sup>1</sup> Eng. tr. by G. Gregory. London, 1839, p. 204.

<sup>2</sup> Migne P.L. 36.69.

another, I call parallelism. When a proposition is delivered, and a second is subjoined to it, or drawn under it, equivalent, or contrasted with it in sense, or similar to it in the form of grammatical construction, these I call parallel lines ; and the words or phrases, answering one to another in the corresponding lines, parallel terms. Parallel lines may be reduced to three sorts—parallels synonymous, parallels antithetic and parallels synthetic.” Each of these he proceeds to define and illustrate. Synonymous parallels are those which “correspond one to another, by expressing the same sense in different but equivalent terms ; when a proposition is delivered, and is immediately repeated, in the whole or in part, the expression being varied, but the sense entirely or nearly the same . . .” Antithetic parallelism exists “when two lines correspond one with another by an opposition of terms and sentiments ; when the second is contrasted with the first, sometimes in expressions, sometimes in sense only”. Synthetic parallelism “consists only in the similar form of construction ; in which word does not answer to word, and sentence to sentence, as equivalent or opposite ; but there is a correspondence and equality between different propositions, in respect of the shape and turn of the whole sentence, and of the constructive parts—such as noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative”.<sup>1</sup>

No one, we think, will find fault with his definition of parallelism. The threefold division, however, though used in all manuals and supported by many scholars, is open to criticism. Budde held that Lowth’s division encourages a too narrow conception of the phenomenon.<sup>2</sup> Buchanan Gray says, “The vulnerable point in Lowth’s exposition of parallelism as the law of Hebrew poetry lies in what he found it

<sup>1</sup> 17th edition. London, 1868, pp. ix–xix.

<sup>2</sup> Hastings Dictionary of the Bible, art. *Poetry*.

necessary to comprehend under the term of synthetic parallelism."<sup>1</sup> And among Catholic scholars Fr. Vaccari, S.J.,<sup>2</sup> of the Biblical Institute, would say that the so-called synthetic parallelism assimilates Hebrew poetry too closely to prose. And this is the reason why we prefer not to use the term synthetic or progressive or complementary parallelism, as it is called.

We do not propose here to analyse Lowth's description and examples of synthetic parallelism in order to show that it should not be strictly called a distinct species. As our main purpose is to show some of the uses to which our knowledge of parallelism can be put for a better understanding of the Psalms, it will be sufficient if we suggest an adequate classification and note the variations which the poet introduces into his verse.

How then are we to classify the various types of parallelism? If we bear in mind that sometimes there are no parallel members, and that parallelism is more often logical than grammatical, a simple and sufficient division will be : synonymous and antithetic, each being sub-divided as complete and incomplete. The two qualifications we have made will not be seriously questioned by anyone who has studied the Psalms ; but they are mentioned because there seems to be a tendency to regard this phenomenon as universal, and to see sometimes a parallelism which does not exist. Thus there is none in the verse

In salicibus in medio ejus  
suspendimus organa nostra. (136/2)

Concentration upon balance of terms has led to an under-estimation of the correspondence in sense. The former is patent to the eye ; the latter is not always so easy to detect. And probably this is the reason why

<sup>1</sup> *The Forms of Hebrew Poetry*. Hodder and Stoughton, 1915.

<sup>2</sup> *Verbum Domini*, 1921, p. 185. *Institutiones Biblicae. De Libris didacticis*, p. 6.

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the term synthetic parallelism has found favour : it is a convenient name for all those parallels in which the synonymity or antithesis is not readily perceived. With these two words of warning, then, we proceed to describe and illustrate our divisions.

Synonymous parallelism is that in which the second member repeats the first member in similar terms or by a similar thought. For example,

Os habent et non loquentur  
oculos habent et non videbunt (134/16)

shows the grammatical balance. Logical correspondence is seen in the following :

A sagitta volante in die  
a negotio perambulante in tenebris  
ab incursu et daemonio meridiano. (90/6)

Antithetic parallelism is that in which the second member corresponds to the first member by an opposition of terms or of thought. For example :

Et omnia cornua peccatorum confringam  
et exaltabuntur cornua iusti. (74/11)

Consumetur nequitia peccatorum  
et diriges justum. (7/10)

Complete synonymous or antithetic parallelism is that in which each term or group of terms in the second member corresponds to a term or group of terms in the first member either grammatically or logically. For example :

Et salvavit eos de manu odientium,  
et redemit eos de manu inimici. (105/10)

Quoniam non est in morte qui memor sit tui,  
in inferno autem quis confitebitur tibi ? (6/5)

Custodit Dominus omnes diligentes se  
et omnes peccatores disperdet. (144/20)

Dominus custodit advenas, pupillum et viduam suscipiet,  
et vias peccatorum disperdet. (145/9)

Incomplete synonymous or antithetic parallelism exists when, together with correspondence in terms or sense in the two members, there are also propositions to which nothing corresponds. For example :

Constituit eum dominum domus suae  
et principem omnis possessionis suae. (104/21)

Beata gens, cujus est Dominus, Deus ejus,  
populus, quem elegit in hereditatem sibi. (32/12)

Magnus Dominus et laudabilis nimis  
et magnitudinis ejus non est finis. (144/3)

Converte nos Deus salutaris noster  
et averte iram tuam a nobis. (84/5)

Although this division is adequate, it does not follow that a priest reciting the Psalms in his Breviary will be able to tell immediately what kind of parallelism is contained in any given verse. This is because the Vulgate edition is an imperfect rendering of the original, and because we are not always aware of the many devices which the poet has used in order to avoid monotony. Our Latin version fails to account for Hebrewisms, such as the omission of the copulative verb, or the co-ordination of what are really subordinate clauses, nor does it always give suitable renderings for idiomatic expressions. It employs the same Latin word in various contexts to express a Hebrew word which has several different meanings, and it often obscures the sense by not giving due attention to the right use of tenses. But these defects

do not make our task impossible. Even in the Breviary we can perceive the correspondence of verses, especially if we bear in mind the variation in the parallels.

The chief way in which variety is attained is by changing the position of the corresponding terms, the most simple example of which is the use of chiasmus :

Dolores inferni circumdederunt me,  
praeoccupaverunt me laquei mortis. (17/6)

or by using a word-group which corresponds to a single term :

Et retribuet mihi Dominus secundum justitiam meam,  
et secundum puritatem manuum mearum in conspectu  
oculorum ejus (17/21),

or by a great use of incomplete parallelism, in which the non-paralleled terms may be only one word or a lengthy proposition. Again, variety is obtained by employing different degrees of parallelism in synonymous lines. Thus the parallelism may vary from an almost verbal repetition of the first member to a loose similarity between the two lines. In the following examples it will be noticed how the degree of similarity becomes less and less.

Laudate eum omnes angeli ejus  
laudate eum omnes virtutes ejus. (148/2)

Lacum aperuit et effodit eum,  
et incidit in foveam quam fecit. (7/16)

Scapulis suis obumbrabit tibi  
et sub pennis ejus sperabis. (90/4)

Qui posuit fines tuos pacem  
et adipe frumenti satiat te. (147/14)



A knowledge of the nature and species of parallelism, we have said, helps to a better understanding of the Psalms. We will now try to illustrate this by applying the rule of parallelism to the text of the Psalter.

In the Breviary many of the Psalms are drawn up without regard to metrical composition. By means of parallelism the correct order can be re-established so that the sense is made clearer and our devotion is helped. It often happens, for example, that the two members of a verse which go together are put into separate verses, that distinct verses are joined together, and that a new strophe is made to begin in the middle of a verse. If we read carefully that joyous little Psalm 99 as it is divided up for recitation at Lauds on Sundays, we will find that these three defects are to be found in it. Here is this Psalm according to the Breviary, in which we have marked the correct distribution of the members by a single line, the verses by a double line and the strophe division by an asterisk :

Jubilare Deo, omnis terra :/  
servite Domino in laetitia./

Introite in conspectu ejus  
in exultatione.//

Scitote quoniam Dominus ipse est Deus/  
ipse fecit nos et non ipsi nos./

Populus ejus, et oves pascuae ejus ://

\*introite portas ejus in confessione/,atria ejus in hymnis :/  
confitemini illi.

Laudate nomen ejus://quoniam suavis est Dominus,/in  
aeternum misericordia ejus/,et usque in gener-  
ationem et generationem veritas ejus.//

For Compline on Mondays, Ps. 7 is made into two psalms, but the division is made between the noun and its adjective. It is the God of the righteous whom we pray to strengthen the righteous. *Justum adjutorium*

(shield), as read in the Breviary, is clearly less satisfactory than the *Deus juste* suggested by the parallelism.

More important is the use of parallelism as an instrument of exegesis. It helps to understand scriptural terminology. We are accustomed to give distinct meanings to *vita*, *anima*, *gloria*. Yet these words, which frequently occur in the Psalms, are often synonymous, as may be seen in :

Persequatur inimicus animam meam, et comprehendat,  
et conculcet in terra vitam meam, et gloriam meam in  
pulverem deducat. (7/6)

Similarly *Israel*, *Jacob* and *Joseph* are not individuals, but are used to denote the whole people. *Infernus* is not a place of punishment, but some underground place distinct from the grave where all the dead must go. *Templum* may be God's sanctuary here on earth and so applied to a church, but it also means Heaven. The armies of God are His angels. An obscure term will often be elucidated in meaning by its parallel term. Thus :

Quia Domini est assumptio (*scutum*) nostra  
et sancti Israel regis nostri. (88/19)  
(i.e. Sanctus Israel est rex noster.)

Laudate Dominum in sanctis (*sanctuario*) ejus  
laudate eum in firmamento virtutis ejus. (150/1)

Legem pone (*ostende*) mihi Domine in via tua (*viam tuam*)  
et dirige me in semitam rectam (26/11)

Parallelism may guide us in the dogmatic value of a text chosen to prove a thesis or to illustrate a point in a sermon. If Luther had been aware of parallelism he would not have appealed to Ps. 31/1 :

Beati, quorum remissae sunt iniquitates,  
et quorum tecta sunt peccata

in order to show that our sins are merely covered over by contrition and not really and truly forgiven. For in this example of complete synonymous parallelism it is clear that the metaphorical term is to be explained by the proper term and not *vice versa*. On the other hand we are not justified in trying to prove too much. The references to *Sheol* do not prove the existence of or describe either Hell or Purgatory. Neither does Ps. 138/3-4 show that God knows future events, as Pesch would hold. The well-known manualist quotes the verses :

Intellexisti cogitationes meas de longe  
Semitam meam et funiculum meum investigasti  
et omnes vias meas praevidisti.

But the *de longe* does not refer to time ; it denotes the ease with which God knows even our thoughts. And *praevidisti* is a wrong rendering of a verb which is practically synonymous with *investigasti* ; it is best translated as *exploratas habes*.

Then again, parallelism may be used as a critical instrument in order to find out with certainty, or at least with great probability, what really were the original words of the sacred writer, and therefore what are the thoughts which the Holy Ghost wishes to inspire in our minds. It shows how to choose the better of variant readings, how to correct the Vulgate readings or to vindicate these even against the extant Hebrew ; it helps to improve the massoretic text and to detect interpolations.

At Terce on Thursday we recite Ps. 72 which is universal in its application : the punishment to be meted out to the wicked and the true happiness both here and hereafter of the just. It begins :

Quam bonus Israel Deus  
His qui recto sunt corde.

We think we are about to proclaim Jahweh's kindness to Israel. But the rest of the psalm is not about Israel. By a very slight variance in reading (layyâshâr Êl for levisrâêl) we get the far better :

Quam bonus viro recto Deus

which improves the parallelism and is in perfect harmony with the whole doctrine of the psalm.

Parallelism helps to correct Vulgate readings. The inevitable result of a translation from a translation, especially when the original language has a limited vocabulary and its own very peculiar modes of thought, is that in many cases the original idea expressed is completely lost. This, as we have suggested above, accounts for many of the puzzles with which the Psalter presents us. Parallelism, however, will often put us on the right track for solving these enigmatic passages. In the messianic Ps. 21 quoted by Our Lord on the cross, we read :

Deus meus clamabo per diem, et non exaudies  
et nocte et *non ad insipientiam mihi.*

These last words sound strange on the lips of the Messiah and are out of harmony with the rest of the Psalm. We should expect something to balance "*non exaudies*". And indeed, the Hebrew reads "*et non est silentium (requies) mihi*". This gives us incomplete synonymous parallelism, for "*non exaudies*" does not have corresponding terms. But even this may perhaps be improved, for the Hebrew verb "to be silent" with the dative of the person can mean "to listen to".<sup>1</sup> If then we take this meaning in our context we get complete parallelism and read :

<sup>1</sup> *Verbum Domini*, 1927, p. 296s.

Deus meus clamabo per diem, et non exaudies  
et nocte, et non est auscultatio mihi.

Among many other examples that might be given, we choose Ps. 28/6 where we read that the Lord shatters the cedars of Lebanon as a calf of Lebanon and the beloved one as the son of unicorns !

Et comminuet eas tanquam vitulum Libani  
et dilectus quemadmodum filius unicornium.

It is very difficult to get any satisfactory meaning out of this verse as it stands in the Vulgate. But if we apply what we know of parallelism to the various texts we get the very intelligible :

Et facit subsilire tanquam vitulum Libanum  
et Sirion quasi filium orygam.

The Lord makes Lebanon to leap like a calf, and Sirion (Sidonian name for Mt. Hermon in the north of Palestine) like a young wild ox.

Lest we appear to have little good to say for the Vulgate version, we will show how its readings can be sometimes vindicated against the extant Hebrew versions. Again parallelism, supported by grammar, is our guide. The verse is :

Filii hominum usquequo gravi corde ?  
ut quid diligitis vanitatem et quaeritis mendacium ? (4/3)

According to the Hebrew it should be "Filii hominum usquequo *gloria mea in ignominiam* ?" Now it is easy to see how "*cor grave*" suits those who love vanity and lying, because they become insensible to virtue and truth. But it is not so easy to see the connection between their vices and the psalmist's glory being turned into ignominy. Hence it is reasonable to

accept the simple and clear Vulgate rendering (from the Septuagint) rather than the obscure massoretic text.

Finally with the help of parallelism we are able to detect interpolations in the sacred poem. Thus it bids us reject the second member of the verse :

Et perfice eam quam plantavit dextera tua  
et super filium hominis quem confirmasti tibi. (79/16)

Verses 9-16 depict Israel as a vine planted by God, tended by Him so that it flourished and spread wondrously, but was at length abandoned by the Divine Husbandman. The poet begs God :

Respice de coelo et vide  
et visita vineam istam  
et perfice eam quam plantavit dextera tua.

The following line spoils the parallelism and the imagery. It belongs to v. 18 and was put in here by some copyist's error.

Similarly the second member of :

Afferte Domino filii Dei  
afferte Domino filios arietum (28/1)

should be dropped. The *fili Dei* (Benei-Elim) are the angels ; but a parallelism with young rams is difficult to conceive. What probably happened was that the translator took *Elim* to be the plural of *ayil* (ram), and the Septuagint, followed by the Vulgate, accepted both readings, thus giving more than was in the original. Some say that the translator's error was intentional, because he may have thought that the expression "sons of God" smacked of polytheism, and added an explanatory gloss. Whatever be the right explanation, there seems no doubt that we have here an interpolation which parallelism requires us to reject.

When we are reciting the Divine Office, it is no doubt sufficient to get the general spirit of a Psalm. But who has not experienced the desire to do as Psalm 46 bids us : "Psallite sapienter", especially when he comes across obscure passages ? These pages do not claim to show how all the difficulties in the Psalter may be solved. They are not even an exhaustive study of parallelism. But they may at least suggest how this "first and most certain rule of Hebrew poetry" is a guide to a better understanding and appreciation of the Priest's daily prayer.

F. SOMERVILLE, S.J.

## HOMILETICS

### *The First Sunday of October*

#### *Rosary Sunday*

*"The Lord hath blessed thee by His power, because by thee He hath brought our enemies to nought." (Judith xiii, 22.)*

THESE are the words with which the chief men of Israel addressed Judith upon her return from the Assyrian camp, where she had slain their general Holofernes, the fierce enemy of the Jewish people. By applying these words to Our Lady the Church allows us to take Holofernes as a type and personification of the power of evil which is ever warring against God's people, and Judith as a type of Our Lady, through whose intercession the Church has been so constantly protected.

It was in 1883 that Leo XIII added to the Litany of Loreto the invocation "Queen of the most Holy Rosary" and first ordered the month of October to be sanctified by the daily public recitation of this prayer. In his encyclical *Supremi Apostolatus* he gives three instances of the signal protection afforded to the Church by the intercession, as it may well be believed, of Our Blessed Lady. The first is the crusade against the Albigensians in the South of France in the early years of the thirteenth century. These misguided men had become corrupted by a most dangerous form of Manichaeism which, asserting that matter was essentially evil, went on logically to deny the Incarnation of the Son of God. The civil power declared war on them, for they were in truth enemies to civilization itself; but though it might crush them, it could not convert them. This was left to the heroic labours of St. Dominic and his friars, who by good example, preaching, prayer, and especially by the Rosary, brought back these poor fanatics to God. (St. Dominic's traditional connection with the Rosary has been the occasion of much controversy. For brief accounts see the *Catholic Encyclopedia*, s.v. Rosary, and Butler's *Lives of the Saints*, ed. Thurston, 7 October, and the references there given). No doubt the Saint preached to the people the



mysteries of Our Lord's life, death, and resurrection, as we meditate upon them in the Rosary, thus explaining to them the Christian doctrine of the Incarnation and the intimate part Mary was privileged to play therein. For a true understanding of Mary's office guarantees the orthodox belief in this mystery. Thus does the Church say that Our Lady has destroyed all heresies.

The other instances cited by the Pope concern victories over the Turks, the first at Lepanto on Sunday, 7 October, 1571, at the very time when in Rome processions were being organized by the confraternities of the Rosary to obtain Our Lady's help, the other at Peterwardein in Hungary on 5 August, 1716, the feast of Our Lady of the Snows, when again processions were being held in her honour in Rome.

It is difficult for us nowadays to realize the significance of such victories, but for more than eight centuries the slow but steady advance of the Mohammedans was a menace to Christendom. Up to the seventh century the Mediterranean Sea had been surrounded by flourishing Christian towns, but arising in Arabia the infidels had invaded one fair land after another, and by fire and sword had tried to stamp out the faith of Christ. They had crossed the Red Sea and subjugated Egypt; they had spread westward and destroyed the historic churches of North Africa; they had crossed into Spain and held the greater part of that land in subjugation for seven hundred years. They had also moved northwards into Palestine, Syria and Asia Minor, crossed the Bosphorus, taken Constantinople, the second Christian city of the world, captured Cyprus, Rhodes and even Sicily. They attacked Venice, Malta and Vienna. It looked as if the Mediterranean must inevitably become a Mohammedan lake, but in the providence of God the danger was at long last averted by the victories of the Christian forces, victories so overwhelming that it now seems fantastic to conceive the extremity of the danger.

Our Lady's help has, then, preserved the Church in past times, from the fester of internal corruption and the fierce hatred of external enemies. The dangers and enemies of the present times are at least as perilous and powerful. If Pope Leo could so speak in 1883, how much more true are his words today? Not merely has faith grown cold, not

merely are materialism and indifference rife, but the Church has to face militant atheism and hatred of God, together with the tyranny of powerfully organized states which are determined to hold her in subjection and restrict her liberty.

But we must never lose our confidence. Evil can prevail only so far as God permits, and the final victory is assured to good. Yet God has made our prayers the condition of His help, and they can obtain from Him a more speedy and more complete triumph for the Church. By the power of prayer in general, by the Rosary in particular, we can assure to ourselves the protection of God. Our Lady will not fail the Church, and once again through her, as through Judith of old, God will bring our enemies to nought.

*The Second Sunday of October*

*Feast of St. Edward the Confessor*

The falling of this feast upon a Sunday may suggest a sermon upon a much-neglected saint. We need not rehearse here the historical facts of St. Edward's life. They may be found in Lingard, in Challoner's *Britannia Sancta*, in Butler's *Lives of the Saints*, whether in the old edition or in that newly revised by Fr. Thurston, in Miss Drane's *History of England*, in the *Catholic Encyclopedia*, and elsewhere. He is the last English king to be canonized and the only one formally to receive that honour (from Alexander III in 1161). His twenty-four years' reign was one of almost unbroken peace; he remitted taxation and by his just government earned the undying love of his countrymen. For centuries he was known as Good King Edward and his feast was kept as a holy day of obligation. His body still rests in Westminster Abbey, with one exception the only pre-reformation saint in England whose shrine remains undisturbed. Some of the regalia go by his name and it is St. Edward's crown that is placed upon the king's head at his coronation. Some historians have criticized certain aspects of his government, but the people, with unfailing intuition, recognized him for a saint, and even in Protestant England his memory is honoured.

The words of Ecclesiasticus may be applied to St. Edward. "Blessed is the man that hath not gone after gold, nor put his trust in money nor in treasures . . . he that could have transgressed and hath not transgressed ; and could do evil things and hath not done them." Our divine Lord taught us how difficult it is for a rich man to enter into the Kingdom of Heaven, and what is true of riches is true also of power. Men are tempted so strongly to use these things for personal pleasure and aggrandizement, that one who can resist "hath done wonderful things in his life".

The kings of former days had far more freedom than our modern constitutional monarchs, and were able, in a far higher degree, to affect the lives of their subjects, whether for good or for evil. St. Edward never forgot that he was not an irresponsible and absolute ruler, but a steward of God's gifts and a minister of God's providence towards his people. If, as St. Paul teaches, all lawful authority is from God, then those who possess it have not only rights but duties. Almighty God works very largely through human instruments. Men are the agents of His beneficence and the distributors of His gifts to one another, those who are highest in power and authority having the chief responsibility. A good king is therefore the noblest image of God's love for men. All authority is for the good of the subject, not for the personal glory or praise of the ruler. As the Sovereign Pontiff is *servus servorum Dei*, so the king is in reality a public servant.

That St. Edward understood and practised these principles will be clear from the words of St. Aelred, his biographer : "By all these things (political successes) the holy man was not filled with vain glory, but made it his rule of life to show affability to the members of his household, reverence to the clergy, kindliness to his people, sympathy to the unhappy, and generosity to the poor. He was no acceptor of persons, but gave justice to the poor. . . . He was the father of orphans and the protector of widows. If anyone asked a favour he gave it" (an earlier biographer says that when he had to refuse he did so with such graciousness that the petitioner was equally pleased), "if he was robbed, he kept silence. He was never known to be puffed-up with pride, immoderate in anger, intemperate in food or drink.

His contempt of money was almost incredible, for he showed no pleasure if it was gained nor distress if it was lost."

The saint has been condemned as a weakling, but the blessing of God was upon his reign, and his successes were by his contemporaries ascribed to his sanctity. He loved his daily Mass and was especially devout to St. John the Evangelist.

From his example we may all learn to hold ourselves, with whatever gifts or talents we possess, at the service of the needy and the helpless ; to seek, too, first the kingdom of God and His Justice in the confidence that God will add the "other things"—our daily bread, understood of all we need—in the measure that is fitting.

It will be well also to pray that St. Edward may guide and inspire our rulers that they may be mindful of the needs of the poor, that they may protect religion, and that they may be prudent in peace and war.

### *The Third Sunday of October*

#### *Mission Sunday*

*"Going, therefore, teach ye all nations, baptizing them . . . teaching them to observe all things whatsoever I have commanded you." (Matt. xxviii, 18.)*

Our Lord's visible mission in the world was now at an end ; He was about to ascend to His Father. He had delivered His message first, as was fitting, to the chosen people, the heirs of the promises. It was for His disciples to carry on His work and to preach in His name. He opens to them a wide, unlimited vision. No longer only to the Jewish people, but now to the whole world is the message of salvation to be proclaimed. They are to teach ("make disciples of" expresses the meaning of the Greek) all nations, to preach the Gospel to every creature. All are to hear and to believe their teaching, all are to be baptized, all are to observe His commands. At the Last Supper He had prayed that all who should believe in Him should be one. On another occasion He had spoken of Himself as a shepherd who had other sheep not of His fold. "Then also I must

bring," He had said, "and they shall hear my voice, and there shall be one fold ("flock" is the meaning of the Greek) and one shepherd." In his intention, then, all men are to be united in faith, worship, obedience, in His universal or Catholic Church.

St. Matthew evidently looks on the words of our text, the closing words of his gospel, as the grand climax towards which the whole story of Our Lord's life is directed. He had come to save mankind, and now His parting words give a formal, direct, explicit commission to His disciples to bring the whole human race, every man, woman, and child, into His one Catholic Church. There was no room in His intention for different sects, different religions. He tolerates them, indeed, as He tolerates sin, but they are not in accordance with His will. We Christians must beware of ever acquiescing in them as right or inevitable. There is one Saviour of mankind; all must follow and love Him. There is one divinely revealed truth; all must believe it. There is one Church which He has founded; all must enter it and obey it.

The world, then, as we see it today, with its differences of religious belief, or lack of belief, is not as God would have it. Are we to conclude that the Church has failed to carry out the parting command of her founder? It would be too much to say that, for the work of evangelizing the world, even if slow, has always been carried on. Though there have been local or temporary set-backs, it could probably be shown that, century by century, there has been constant growth until the 120 brethren who were gathered around St. Peter in the upper room at Jerusalem have been multiplied three million times. Even at the period of the so-called Reformation, when the Church in Europe lost so many adherents, the losses were numerically more than balanced by the conversions made in the Americas, chiefly by the Spaniards, with the result that even to this day five-sixths of the population of South America is Catholic.

In these our days the Church has again suffered losses in Europe, yet Europe is but a small part of the world, and in compensation never has the Church made greater gains in the mission-fields. Under the inspiring leadership of a series of great Popes a rich harvest has been gained for

Christ. O. Werner, in the 1890 edition of the *Orbis Terrarum Catholicus*, estimated the Catholics of the world at 230 millions. Today the Catholic Directory estimates them at 366 millions. In other words, during 50 years the Catholics of the world have increased by 60 per cent. This amazing figure, if partly accounted for by natural increase, is not by any means altogether due to that cause, but rather to missionary activity. It is estimated that there are in the mission-fields, chiefly in Africa, over half a million conversions annually.

Yet even so, only a small part of the gigantic task entrusted by Our Lord to His Church has been completed. The 366 millions of Catholics are only a little more in number than the population of India, and far less than the teeming multitudes of China. Taking the population of the world at about 2000 millions, we can claim but two out of every eleven as Catholics.

What then must we do? First, never rest satisfied with past triumphs, but look rather at the immense work ahead. Daniel was praised as a man of desires; we too, with restless zeal, must ever be working, praying and hoping for the coming of Christ's Kingdom, that He may reign with undisputed sway over all creatures. As Catholics we profess that we belong to a world-wide religion. We are false to our profession and our name unless we strive to propagate it. We alone have the right, as well as the duty, to convert the world. If only each Catholic would lead one soul each year to the Church, how soon Our Lord's work would be finished!

Next we must work for the missions. By personal service or by our alms if possible, else at least by offering for the conversion of sinners and infidels acts of penance and mortification, patience in suffering, resignation at all times to the most holy will of God.

Lastly, and most important of all, we must pray constantly for the missionary work of the Church at home and abroad. "See the fields," said Our Lord, "for they are white to the harvest." "The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest that He send forth labourers into His harvest." "Thy Kingdom come."

*The Fourth Sunday of October**Feast of Christ the King*

*"Thou sayest that I am a King." (John xviii, 17.)*

Though Our divine Lord declared that His Kingdom was not of this world, yet He is a King with authority over all mankind. "All power is given to me in heaven and in earth," said Our Lord, and St. Peter re-echoes His words: "It is he who hath been appointed by God to be the judge of the living and the dead", "He is Lord of all."

It is right and proper that society should acknowledge its subjection to Christ, should pay to Him public worship, should honour Him as its greatest Benefactor, should be obedient to His commands and to the Church, which unerringly transmits, applies, and, so to say, crystallizes them. Similarly the state should take the greatest care that its laws should not in any way run counter to the moral law or the law of Christ's Church. Those who are in public positions of authority, and those who legislate, have a serious obligation to use what influence they may have to this end.

Most of us, however, can do little or nothing directly to mould the laws, the institutions, the general conventions or sentiments of society in a Christian fashion, but all of us can and must work indirectly. To convert the world we must first of all convert ourselves. To bring society to acknowledge the kingship of Christ we must begin by submitting ourselves wholeheartedly to His rule. Thus when the Roman Empire accepted the Christian faith it was not as something imposed upon it by its rulers from without, but as something, like the leaven in the parable, which had grown quietly and unobtrusively amongst all classes of the people, high or low, rich or poor, until at last it was impossible to deny the fact that the Empire had become Christian.

It is, then, the duty of every one of us to bind ourselves more and more closely by the ties of loyalty to Christ our King.

First, we must bring Him the submission of our intellect

by obedience to His revealed word. Like the apostles, we must beg Him to increase our faith, that it may be not merely a matter of words, but a deep, vital reality, profoundly influencing our sentiments, our conduct, and indeed every aspect and department of our lives.

Secondly, we must submit our will to His laws. Obedience is due to their King from all loyal subjects. We must conform our conduct not only to the Ten Commandments, which, though given first by Moses to the Jews, were re-enacted or confirmed by Christ, but also to the commands of the Church which He has founded. "Not everyone that saith to me Lord, Lord," said Christ, "shall enter into the Kingdom of Heaven, but he that doth the will of My Father, who is in heaven." Faith without works is not sufficient for salvation. External obedience is all that an earthly ruler can demand ; it is due also to Christ our King, but He has the fullest right to demand much more besides ; indeed He must have the whole-hearted allegiance of our heart and will.

Thirdly, therefore, we must love Him. This is what no earthly king would dare to demand, but it is due to Christ, who is in very truth the King of all hearts. Not by armed force, whether by land, sea, or air, not by defensive works or political intrigue, is the Kingdom of Christ held together, but by the bonds of love. A Kingdom, indeed, not of this world, which is constituted merely by the willing adhesion of so many millions of loyal subjects. "If I am lifted up from the earth," said Our Lord, "I will draw all men unto myself." (The Vulgate *omnia*, "all things", follows a Greek text of less authority). The standard of the Cross has been raised, and men of all nations have flocked to it and ranged themselves under it. *Vexilla Regis prodeunt ; fulget crucis mysterium*. The passing of the centuries brings no diminution of the power of Christ. Men are touched by His words and responsive to His call, as in the days of His flesh, for He is "Jesus Christ, yesterday and today, and the same for ever."

Our Lord is, then, King *de jure* of all mankind. His kingship is *de facto* accepted by many millions. We, however, who love Him, can never rest satisfied until He is accepted as King by every human creature. Nothing less can



satisfy our aspirations and our loyalty. Our Lord's words, then, "Thy Kingdom come", must be ever on our lips, that God may be known and served by all His creatures, and reign in their hearts by love, whilst in our own hearts we must pray that He may reign ever more and more alone and unchallenged. We must never cease to pray that our faith may be firmer, our obedience more complete, and our love more powerful and all-embracing, that Christ may be our King, not only in name, but in very deed and truth.

P. E. HALLETT.

## DOCTRINE FOR CHILDREN

### I

#### THE ABIDING PRESENCE OF GOD

**I**T is interesting, for the purpose of deciding upon our teaching methods, to consider the extent and effectiveness of the religious knowledge possessed by the average Catholic adult. Unless it has been refreshed from other sources this is knowledge derived from the religious instruction of school days. But if you ask the ordinary Catholic a few questions from the catechism text I am afraid you will find that very little is remembered. Yet how much time was devoted to learning this at school! It was said that the memorizing of the catechism was to provide a solid basis for religion upon which reliance could be placed in later years. I fear it is a support which often collapses, and that not so very long after school days.

For many Catholics the things that loom largest in religion are the Sunday Mass, Easter duties and Friday abstinence; and there is one belief which survives even among those whose faith is weakest, i.e., that, whatever happens, they must not die in mortal sin. I believe that for the majority of Catholics this is the most real truth of their religion. But though it may lead them to hope to die well, it does not always inspire them to live well.

Yet is not this—the practice of the Christian life—the main purpose of religious instruction? In the school we aim at getting the child to be so imbued with the meaning of the Christian life—the knowledge, love and service of God—and so accustomed to its practice that the habit will continue permanently in after life. The doctrine of sin and hell is presented in our schools with a realism that the children can understand and with a persistence that never lets them forget it. From the first days of the Infant school and throughout the whole course of religious instruction the child learns that sin is something personal and that the punishment due to sin is something personal too. Yet the fact remains that many Catholics who have a real faith in

the existence of hell and a real fear of it nevertheless neglect the service of God. May it not be that stress upon the doctrine of sin and hell is not the best method of teaching the practice of the Christian life?

I would suggest the emphasizing of another doctrine as the basis of our instructions. I am not designing a new syllabus, but rather a method of approach to any syllabus. And the method of approach that I would suggest is an insistence upon the doctrine of the abiding presence of God. This I would stress in the "fives" class and still stress, though from a different point of view, throughout the whole course.

Is it not the failure to realize the presence of God that obscures the idea of personal contact with Him? And unless this contact with God is made, unless we cause the knowledge of God's existence to be applied in a personal way to the child's experience, how are we to begin the foundation of a Christian life? If the child has the impression that God lives only in heaven, or in the church, and that personal relations with Him are very difficult, it will soon lose interest in religion and active faith will be stunted. But if we can get the child to understand that God is always present to His creatures, if we can get it to regard the religious lesson as conversation *with* God rather than merely *about* God, then I believe that the whole outlook of the child will be changed.

Teaching on these lines would present no great difficulty even for the Infants. The doctrine of the Guardian Angel makes a powerful appeal even to the youngest child; and the reason is that, although unseen, the Guardian Angel is for the child a living reality. It has been taught to appreciate the angel's personal interest and protective power, notions which bring the doctrine so easily within its own experience. For the child, conscious of its own weakness, instinctively looks for personal sympathy and protection.

Advantage should be taken of the same child instincts in teaching the doctrine of the presence of God. Emphasis should be laid upon the personal interest, the power and the love of God, always abiding and never ceasing. If the children can be brought to understand this, then contact with God becomes easy even for the youngest. God becomes a living and ever present reality, and the constant reiteration of this truth, its introduction into every religious instruction,

will serve to make it the basis of the practice of the Christian life.

In the Infant school the chief stress could be laid upon the constant protection of God ; in the Junior School upon the constant helps that God gives us ; in the Senior school upon the just judgments of God. Sin would thus come to be understood as something which offends a God who is ever present, ever helping, loving and protecting, rather than as something which He will punish.

If the children can be made conscious of the presence of God a new atmosphere will be created in the class-room. The religious lesson will no longer be merely an effort to get through a congested syllabus, but rather another personal contact with God, in whom the children are interested because they feel that He is interested in each one of them. Thus they will come the more easily to know, love and serve Him.

## II

### LESSONS FOR OCTOBER.

#### *First three Commandments.*

#### *First week.*

(1) Introit of Mass of 21st Sunday after Pentecost. The Fatherhood of God. "Thou art Lord of all." Existence of God. Our Creator. Our duties to God. Cat. 169, 170, 171.

(2) God is a Spirit. My soul like to God. Angel Guardian also a spirit to protect me. Feast 2 October.

(3) Epistle of Sunday : "Put ye on the armour of God", "The Shield of faith", by which we know the will of God : commandments. Cat. 172, 174.

(4) Collect and Gospel. We are all debtors when we break commandments ; God forgives us as we forgive others.

(5) Feast of Little Flower, 3 October. Model of

Childhood. (Collect of Mass). Faith and Charity manifested by service even in smallest things. (Post-communion.)

*Second week.*

(1) Epistle of 22nd Sunday : "I pray that your charity may more and more abound in knowledge and in all understanding." Meaning of true faith. Cat. 176, 177, 178.

(2) Collect of Sunday : God our refuge and strength. He alone is our hope in life and in death. Cat. 179, 182.

(3) Gospel : "Thou art a true speaker and teachest the way of God in truth." We must see to the things of God and serve Him alone by keeping the commandments Cat. 184, 187.

(4) Feast of Holy Rosary, 7 October. History of Our Lady told in prayer. Our Lady lived with her Son : True prayer means living with God : Collect of Mass : "That we may imitate what they contain and obtain what they promise."

(5) Feast of Maternity of Our Lady : Gospel of Mass : "My Father's business" is to serve God ; Mary is our Mother, who will help us to do this. She herself always served God. "Behold the handmaid (servant) of the Lord."

*Third week.*

(1) Introit of the Mass of 23rd Sunday : "You shall call upon Me and I will hear you." Cat. 188. God's name to be used with love and reverence : "Out of the depths I have cried to thee, O Lord" (Gradual). Divine Praises.

(2) Epistle : "Our conversation is in heaven." Not so when we break the second commandment. Cat. Nos. 189, 191.

(3) Gospel : Story of woman who merely touched the hem of Our Lord's garment. Model of trust and faith. Our faith must touch Our Lord.

(4) Communion : "Whatsoever you ask when you pray". Our Lord also said : "Whatsoever you ask in my name". That is the right way to use the name of God.

(5) Practice : Always bow head at name of Jesus : "In the name of Jesus let every knee bow" (Phil. ii). Say it

reverently when others misuse it. Say it often to God in your own heart.

*Fourth week.*

(1) Feast of Christ the King. What the Kingship of Christ means. Read Collect, Gradual, Gospel. "All nations shall serve Him". "My Kingdom is not of this world".

(2) Precepts of the King. Sunday is King's day—to be kept holy. Explain Cat. 192, 193, 194. Attendance at Mass.

(3) Sunday made holy not only by hearing Mass, but by prayer and reception of sacraments. Also by hearing instructions and by good reading ; to learn more about the King. No servile works. Cat. 195.

(4) 24th Sunday after Pentecost. Read Gospel of Mass : description of the triumph of the King. "They shall see the Son of Man coming in much power and majesty".

(5) King and Judge. Our Lord comes to claim His subjects. We shall all be judged. We must all give an account of how we have kept the commandments.

*Teaching notes.*

(1) The content of the Junior lesson should be more restricted than that of the Senior. A few ideas well developed and explained are sufficient for each lesson.

(2) Catechism text should be left until the end of the lesson ; meaning of text should be used as a recapitulation.

(3) Where possible, good pictures should be used and carefully examined by the children. The blackboard should be used for diagrams. Smaller pictures can be shown on the epidiascope. There is in existence a set of still film strips to illustrate the whole Catechism.

(4) Dramatization is very effective in the Junior School. The Gospels of the Sundays and the Rosary lend themselves very easily to this method.

(5) Children should have work books and be encouraged to collect information and pictures. This keeps up interest outside school hours.

## III

## SPECIMEN LESSON FOR JUNIORS.

*Worship of God.*

"I am the Lord thy God ; Thou shalt not have strange gods before Me."

*(1) God our Creator.*

God always existed. I did not. The architect must exist before the building ; he must think about it and plan it. Then he constructs it and calls it his building. So God thought about me and made me according to a plan—the image of Himself. Therefore I belong entirely to Him. My toys belong to me but I only think about them when I wish to play, and I put them away when I am tired of them. God does not treat me like that. He is always with me and loves me.

*(2) Our duties to God.*

If God made me and is with me, I must do what He tells me. I must not do just what I like, for that would amount to telling Him that He is not my master. God has told me exactly what I must do by the Ten Commandments. A man once asked Our Lord which was the greatest of these ; He told him that it was to love God. (Mark xii, 28-30.) We cannot do that unless we first know God (faith), unless we trust Him (hope), and unless we do what He tells us (charity). At home I love my father because I know him and I know him because I see him often and speak to him. He loves me and so I trust him and do what he tells me.

*(3) How we fail.*

Some people will not believe what God tells them ; they think they know better than God. You can see how that is wrong. Cat. 177. Some people do not trust God ; they think He will not do what He has promised. Cat. 179. Some people will not serve God ; the savages serve their idols. Some white people also serve idols when they love and serve themselves and not God. Cat. 180.

(4) A suitable story (*Catechism Stories*, Drinkwater) should be told and its force explained. The Introit of the Mass for the 21st Sunday after Pentecost should be read. God is called the Lord of all. The children should be asked to think for a moment whether for them He is really the Lord of all, or whether they only say so. True worship is the test, and for that they must read and think about God and constantly pray to Him. The lesson concludes with the Collect of the 21st Sunday.

*Private work of pupils.*

1. Summary of lesson.
2. Are the following statements true or false ?
 

The greatest commandment is that we must not commit murder.

To worship God means to know about Him.

Catholics honour crucifixes and holy pictures.

God always exists and He created all things.

The only meaning of charity is giving money to the poor.

God should be the centre of our lives.
3. Arrange the following words in the right order.
 

God love must we and in hope and faith have Him.

Relics we do and images worship not.

All above God things we must love.

Take no creature the God of place can.
4. One man says he has no trust in God.
 

Another says that he does not pray but is kind to his neighbour.

Another lives only for himself and does not bother about God.

How do these men break the first commandment ?
5. I bought some wood and some tools. I intend to make a boat.
 

What have I to do before I begin to make it ?

When I have made it, to whom does it belong ?

Did I create it ?

I make it to give me pleasure. I was made to give pleasure to God. How do I do this ?

JOHN FRANCIS.



## NOTES ON RECENT WORK

### I. MORAL THEOLOGY AND CANON LAW

**A**MONGST the longer articles in the recently published half-volume of Vacant's *Dictionnaire de Théologie Catholique*<sup>1</sup> is Dr. Michel's study of the Sacraments, which concludes with a section on the moral and canonical aspects of the subject. The unlawfulness of conferring sacraments upon heretics is rightly traced to a twofold basis, following the wording of canon 87: "Baptismate homo constituitur in Ecclesia Christi persona cum omnibus iuribus et officiis, nisi, ad iura quod attinet, obstat obex, ecclesiasticae communionis vinculum impediens, vel lata ab Ecclesia censura". Thus, baptized non-Catholics who may escape censures owing to ignorance are, nevertheless, normally to be refused the sacraments, as stated in canon 731 §2, which expressly includes those heretics and schismatics who are in good faith. In spite of this law, it is commonly taught by the moralists that dying heretics, at least if they are bereft of their senses, may be absolved and anointed, provided it is judged that they have an adequate intention and no scandal is caused. A discussion of this departure from the letter of the law would have been welcome in the article, or a reference to some other part of the *Dictionnaire* which deals with it.

Other considerable contributions in this volume are Dr. Tonneau's analysis of the just wage, "Salaire", and the eighty columns devoted to Satisfaction from the pen of Fr. Galtier, S.J., the author of the earlier article "Pénitence" in Volume XIII. His study concludes with an historical explanation of the modern confessional practice of imposing a relatively light penance even for grave sins, an explanation which is far more convincing than the arguments usually found in the manuals of moral theology. In the early days of "public penance", which was strictly proportioned to the offences committed, the satisfaction demanded was a matter of the *external forum*, and it had a strictly social purpose in view. Traces of this social aspect remained, long after public penance had ceased, in the law which required the

<sup>1</sup> Tom. XIV, Rosny-Schneider. Letouzey, Paris, 1939.

annual confession to be made to the parish priest, and in the controversies which arose between parochial clergy and mendicant friars. Even up to the nineteenth century a tendency existed, in certain quarters, to regard the confessional as one of the most effective means of securing good parochial government. Nevertheless, throughout these centuries, the importance attached to the disciplinary and penal character of the sacrament of Penance gradually decreased, and its sacramental value for the individual in the *internal forum* correspondingly increased, so that the kind of penance to be imposed has become, in our time, purely a question of what is most suitable for the individual. Accordingly, a relatively light penance is imposed whenever it is judged, for example, that the penitent's spiritual state makes it advisable.

Of notable interest, also, in this volume are the biographical notices of theologians and canonists: groups such as the Salmanticenses and the Sulpicians, and individuals ranging from the five with the name of Sanchez to the well-known American manualist Sabetti. We are glad to notice that our English moral theologian and canonist Gregory Sayers (1560-1602), a Benedictine author whose repute was still considerable at the time of St. Alphonsus, receives an honourable mention.

Those who prefer to read St. Thomas arranged as a manual, in a series of propositions and corollaries, will find what they want in the work of Fr. Lumberras, O.P. The author's *De Fide* (1937) and *De Iustitia* (1938) are now followed by *De Fortitudine et Temperantia*.<sup>1</sup> The thought and method of St. Thomas are faithfully followed, without any excessive preoccupation with modern difficulties, supplemented quite often by the writer's own reflections, which are always of an essentially scholastic character, e.g.: "Fornicatio . . . etsi gravius furto, prout bona corporis sunt meliora exterioribus, est certo peccatum minus grave sive homicidio—homo etenim in potentia minor est quam in actu—, sive infidelitate, desperatione et odio in Deum—quae directe nominat aversionem unde peccatum dicitur" (n. 247). That murder is graver than sins of the flesh most

<sup>1</sup> *Praelectiones Scholasticae in Secundam Partem D. Thomas*, 2-2ae, 123-170, Rome, Angelicum, 1939, Pp. 215.

of us would accept as almost a self-evident truth, and if the ready distinction between potency and act does not completely satisfy the inquiring mind it is as good as some other reasons which might be adduced. The meaning of the concluding words in the quotation is found in 2-2ac, 3, ad 3: "nec fornicatio est directe peccatum in Deum, quasi fornicator Dei offensam intendat, sed ex consequenti, sicut et omnia peccata mortalia".

The least satisfactory point in most of the treatises *De Castitate* is the definition of what exactly constitutes sexual or genital pleasure—an important point, since for the last three centuries it has been the common teaching that it does not admit smallness of matter. The concept of what makes up this pleasure is sufficiently understood by most people, but it is not easy to define. Fr. Lumberras gives a good description: ". . . ob veneream delectationem habita—ob voluptatem nempe qua ad fovendam conservationem speciei natura cumulavit generationis actus terminum, progressum et exordia" (n. 249). In the new American journal *Theological Studies*, 1940, pp. 117-127, Fr. Kelly, S.J., deals expressly with this fundamental notion in the problem of sex morality. His chief criticism is directed against the theory of a twofold genital pleasure, proposed by Alberti some thirty years ago and taken over by Antonelli and other writers, including, to a partial extent at least, Cappello in his treatise *De Matrimonio*. The value of the distinction is, of course, in excluding from the object matter of unchastity certain sensual pleasures or disturbances which are not, strictly speaking, libidinous. Fr. Kelly's point is that there is no scientific or theological basis for this distinction. Using the physiological language of to-day, the teaching of the older classical theologians can be preserved by regarding genital pleasure as applying to all those processes (whether neural, muscular or glandular) which by intrinsic finality lead to the sexual orgasm. It is an operation which begins with the first typical excitation of the genitals—that is, with the function of the erectile nerves and the turgescence of the organs, and if this organic change is present together with any of the psychic elements of passion there is what the theologians call "delectatio venerea"—that is to say, it embraces all the processes which combine by

natural finality to produce the sexual orgasm. "All of them, from the initial reception of the exciting cause to orgasm and satisfaction, make a natural psycho-physiological totality, and everything intrinsic to the process has generative finality and is styled *venereal*". As in this quotation, so throughout the article, the author follows the common use of employing the word "*venereal*", a word which in modern English is not, perhaps, the best rendering of the Latin "*venerea*".

*Happiness in Marriage*, by a priest and a doctor,<sup>1</sup> explains in a popular and practical manner the laws, natural, physiological and canonical, which operate in the married state, with a view to furthering the happiness of married people, or of those contemplating marriage. The work of the joint authors is very well done and will achieve its purpose. It is emphasized that pregnancy and childbirth should not be regarded as in any way an unnatural disturbance of the mother's health, but the doctor's part of the book can only be done by putting mothers on their guard against all sorts of dangers which may arise through ignorance or carelessness. One has no criticism to make—he writes from knowledge and experience. But the cumulative effect on the reader, or so it appears to us, is to create the impression that the process of maternity is, as a matter of fact, surrounded by perils of every kind. This impression is exactly what the writer wishes to avoid, though we must admit that the task of giving warnings of danger whilst at the same time allaying fears is extremely delicate and difficult.

We have come across a much more striking example of a somewhat analogous problem in the recent numbers of *The Acolyte*, a journal for the American clergy which is always lively and entertaining. There exists, as we all know, a movement against obscene books in the United States which is strongly supported, if not entirely sponsored, by the Catholic Church. It applies especially to periodicals and magazines, and in order to prepare a banned list with a view to bringing pressure to bear upon the vendors, these publications have to be examined and the findings recorded. Hence we are given in this excellent clerical journal a list

<sup>1</sup> Rev. L. McGovern and R. H. D. Laverty, Sands & Co. Pp. 106, 2s. 6d.

of magazines banned by the N.O.D.L. (National Organization for Decent Literature). It seems incredible, but there are about one hundred and forty of these magazines, bearing titles (to quote the least offensive) such as *Hellzapoppin*, *La La*, and *Lulu*. Further, in order to show that the standards of N.O.D.L. have been violated, we are given a *résumé* of the story, plot or situation discovered in many of these publications. The reader has, therefore, ready to hand a complete list of indecent magazines which should not be sold or advertised, and a good outline of a number of stories which should not be read. Admittedly the N.O.D.L. is faced with a serious dilemma in publicizing matter for the purpose of suppressing its publication, and if it seems odd to us in this country that a clerical paper should be chosen as the most suitable medium, the reason can only be that the psychological reactions of clergy in the United States must be quite different from our own.

Two recent Roman decisions (see pp. 269-270 *infra*) have checked the tendency, discernible both in official acts and in the teaching of canonists, to release as many persons as possible from the obligation of observing the canonical form of marriage and some other marriage laws. A good example of this tendency is seen in the interpretation of the words "ab acatholicis nati" in canon 1099 §2.<sup>1</sup> The recent answers of the *Codex Commission* decide that, in two cases, persons are bound by the law whom we should expect, following the tendency of earlier decisions, to be held exempted.

Persons belonging to oriental rites are not bound by the laws of the Code, from canon 1, "nisi de iis agatur quae ex ipsa rei natura etiam Orientalem afficiunt". Following the usual rule, which does not permit the exemption of one party to be extended to the other, Canon 1099 §1,3 states quite clearly that Orientals are bound by the form of marriage when contracting with Latins. What they are bound to do when marrying amongst themselves, an intricate question which depends on their own canon law and is variable with the rite, may be seen in the supplement to the new (1939) edition of Cappello's *De Matrimonio*, n.924. Cf. also Dauvillier-De Clercq, *Le Mariage en Droit Canonique Orientale*, p. 44, and Petrani, *De Relatione Iuridica*

<sup>1</sup> Cf. CLERGY REVIEW, 1939, xvi, p. 511.  
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*inter Diversos Ritus in Ecclesia Catholica*, p. 68. Latins may obtain permission to change to an Eastern rite by Apostolic Indult, and from canon 98 §4 a Latin woman may do so "in matrimonio ineundo vel eo durante". Nevertheless, the Codex Commission decides that a Latin woman in these circumstances is bound to observe the form of marriage which is obligatory upon her from Western Canon Law. The effect of this decision appears to be that the woman's power to change to the rite of her husband does not arise until she is married to him; but she is not married to him until the form of canon 1094 has been observed. What then becomes of the rule in canon 1097 §2: "*matrimonia autem catholicorum mixti ritus, nisi aliud particulari iure cautum sit, in ritu viri et coram eiusdem parrocho sunt celebranda*"? The woman must observe the Western form, yet the marriage must be contracted, not in the presence of her own Latin parochus but before an Oriental priest. The difficulty is solved by distinguishing between the juridical form of marriage and the religious rites which accompany it. Uniate Oriental churches have *parochi*, either in the territorial sense or as ruling a district cumulatively with others; a *parochus* of this kind is competent certainly for marriages of mixed rite and even, it appears, for the marriages of two Catholics of the Latin rite, as Dr. Sipos maintains in *Jus Pontificium*, 1939, p. 97.

The second decision is about a matter which was discussed recently in this Review, May 1940, p. 455, when we recorded the opinion of some canonists that persons born of non-Catholic parents and baptized as Catholics, but educated from infancy in heresy, were not bound by the impediment of *disparitas cultus*; others were of the opposite opinion—namely, that for the purpose of observing the form of marriage they are to be regarded as non-Catholics, but as regards the impediment of *disparitas cultus*, from which baptized non-Catholics are exempted, they are to be regarded as Catholics. This stricter view is the one now officially adopted by the Codex Commission. It is in harmony with a private reply of the Holy Office, 1 April, 1922, a ruling which caused some difficulty for those who held the former and more liberal view.<sup>1</sup>

<sup>1</sup> Erratum: May, 1940, p. 455, line 16: for "1918" read "1898".

There are a number of new books which, from the notices received, appear to be useful contributions to the study of moral theology and canon law, but we have been unable to obtain them owing to war conditions. It may be possible, however, at some future time to review some of them, e.g. : Wilchers O.F.M. *De Errore Communi in Iure Romano et Canonico*, Rome, Antonianum, L.45. Zeiger, *Historia Iuris Canonici*, Vol. I, Rome, Universitas Gregoriana. Thils, *Tendances actuelles en Théologie Morale*, Gembloux, Maison Duculot (Belgium). Pelle, *Le Droit Pénale de l'Eglise*, Paris, Lethielleux. Fr. 50. Cappello, *Praxis processualis*, Turin, Marietti. Bockey, *De Potestate Vicarii Cooperatoris*, Rome, Piazza Ponte S. Angelo, 28.

E. J. MAHONEY.

## II. ASCETICAL AND MYSTICAL THEOLOGY

In *The Mystical Theology of St. Bernard*,<sup>1</sup> M. Gilson has given us the results of his deep study of the mystical writings of this great saint. The book is concerned only with that part of St. Bernard's theology on which his mysticism rests, for the author wishes to bring out clearly the misconception underlying the suggestion that the mysticism of St. Bernard is not set out in any systematic form, or that it has no scientific character. The writer believes that once the saint's principles are known and his language understood, "his treatises, even his sermons, speak with all the severe precision and exact technique of the most densely packed pages of St. Anselm or St. Thomas Aquinas".

In any discussion of St. Bernard his doctrine of love must inevitably take a prominent place, and in particular his teaching on the priority of carnal love. Although the love of God is the first love due from man, it has to develop in successive stages. The first of these is egoistic, and this is what St. Bernard calls *carnal* love, a technical term in his writings. It means that love "by which man loves himself for his own sake and before all else". The constant assertion

<sup>1</sup> *The Mystical Theology of St. Bernard*. By Etienne Gilson, translated by A. H. C. Downes. Pp. viii + 266. (London : Sheed & Ward. Price 10s. 6d.)



of the priority of carnal love presents a difficulty, for if this is inherent in man's nature how can he get rid of it and how can it be reconciled with the fact that man has to love God first? In asserting this priority Bernard is in line with the teaching of St. Paul, "prius quod animale, deinde quod spiritale", and it is explained by distinguishing a twofold sense in which the animal comes first, viz. as a natural necessity, and then as a morbid inclination super-added to the necessity. Carnal love is a natural necessity in the sense that man by his nature is compelled first to take thought for the needs of his body. "In this sense carnal love is opposed to the love of God only as an infirmity inherent in the animal nature, especially when fallen; man may suffer from it, he may hope to be delivered from it in another life, but it is a congenital weakness not to be overcome in this life, and for which he cannot hold himself responsible." The other form of carnal love is that which arises from concupiscence and is expressed by the word *cupiditas*. The will is compelled to yield first to carnal love in this sense because we are carnal and born of the concupiscence of the flesh; not because nature demands it, but because nature has been corrupted by sin. And if St. Bernard speaks of the necessity of this love of concupiscence, he does so in the sense of moral necessity, and taking nature in the actual state to which it has been reduced by original sin. This cupidity tosses man hither and thither, and sends him in search of that which will never satisfy him, because his nature is no longer in the state in which it ought to be. Having been created to God's image a noble creature, he is disfigured by original sin and has entered into the Land of Unlikeness: *Regio dissimilitudinis*.

This is the first inversion of order from which all evil has arisen: conversion is necessary. To understand how this can be brought about we must appreciate St. Bernard's doctrine concerning the Divine likeness in our soul and the ravages left there by sin. It is by man's will that he is capable of happiness or misery; it is his will, and especially his freedom, that makes him "to the image and likeness" of God; it is this free-will (*liberum arbitrium*) that makes him the "noble" creature that he is. Free-will, however, implies three liberties: freedom from necessity, or the capacity for



willing and loving, which is inherent in human nature, a freedom which is immutable, inalienable in man as it is in God. It is precisely this freedom that makes man to the *image* of God, and it is a central point of Bernard's teaching that this image of God in us can never be lost. The two other liberties are the power of choice (*liberum consilium*) and the power of enjoying good (*liberum complacitum*), which constitute the *likeness* of God in us. Now this can be lost, and has been lost, and that is why, when man "lost the virtues bestowed on him by God in order that his deliberations, his choices and his actions might follow the judgement of reason, man lost also his Divine likeness". Conversion means the restoration of this divine likeness, the restoration in man of the three kinds of freedom, and this cannot be brought about except by the extinction of man's "proper will", which refuses to will anything save for self and for one's own sake. The intention must yield to charity (*voluntas communis*), and the blindness of the reason must be cured.

After the first degree of love, in which man loves himself for himself and is in a state of almost pure cupidity, he begins to realize his own impotence and the need of divine help and to turn to God. This second degree of love is still interested, but by dint of turning to God in its need the soul soon begins to realize that the Lord is sweet, and begins to love God for Himself, but without as yet ceasing to love Him also for its own sake. In this, the third, degree the motive of love is God's intrinsic goodness, without however excluding as a motive the divine goodness towards the soul. The soul remains in this state for the longest time ; in fact it never wholly emerges from it in this life. It is important to note that human love for God in this life will never be an absolutely pure love, hence the gulf between the most sublime mystical states and the beatific vision. The fourth degree is that in which man loves God for His own sake and loves himself only for God's sake. This is pure love, on which Gilson has some very enlightening pages.

It is not surprising that accusations of pantheistic tendencies have been brought against Cistercian mysticism. These are quite unfounded. Pantheism, breaking down the distinction which contingency sets up between man and God, would rob the Christian mystic of his God, and therefore of

his mysticism. But St. Bernard is quite emphatic that the mystical union excludes all substantial unification between the Divine *Being* as such and the human *being* as such. Other writers have at least credited St. Bernard with a tendency to conceive the mystic union as an annihilation of the human personality, but wrongly, for his texts show clearly that no matter how much the transformation of the creature may appear to be an abolition, it is so only in appearance. The deification of which the saint speaks is "nothing less, but also nothing more, than a perfect accord between the will of the human substance and the will of the Divine Substance, in a strict distinction of the substances and the wills" (p. 125).

The book has several appendices about the men and movements around St. Bernard, among them a section on Abelard, which is useful for the understanding of the courtly conception of love. In connexion with the widespread illusion that there is a similarity between the object of courtly love and that of mystical love, Gilson writes: "There can be no hesitation about the object and nature of mystical love as conceived by St. Bernard. It was a spiritual love, in sharp opposition to every kind of carnal love. His doctrine is too uncompromising on the point to leave any room for doubt. In a sense it was the whole of his doctrine. Carnal love, wherever it springs from concupiscence, is something that has to be extirpated, and even when it occurs in the spiritual order it is something to be surpassed" (p. 172). Courtly love is in fact wholly worldly, and fundamentally opposed to Cistercian mysticism. Though there may be a parallelism between them, the two conceptions of love are "two independent products of the civilization of the twelfth century. They express the different surroundings in which they were respectively born; the one codifying life as led in a princely court, and the other expressing what men make of it in a Cistercian monastery".

*One Life in Christ*<sup>1</sup> is the life of Mother Catherine McAuley, the Foundress of the Sisters of Mercy. The subject of this biography, born on 29 September, 1787, near

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<sup>1</sup> *One Life in Christ: Mother McAuley.* By Sister Mary of the Angels R.S.M. Pp. 141. (New York: P. J. Kenedy & Sons. Price 1.50 dollars.)

Dublin, of a staunch Catholic family, inherited from her mother her exquisite sensibilities and the gracious manner which throughout life endeared her to others. As a child she was the witness of her father's works of mercy and learned early from his example to love Christ's poor. Her mother would in fact often reproach Mr. McAuley for making the house "the receptacle for every beggar and cripple in the country". Catherine was left an orphan at the age of eleven and was then cared for by Protestant relatives, to whose influence her younger brother and sister succumbed. But nothing could uproot from the heart of this young girl her love for her faith ; she displayed the courage and heroism of a Confessor. In this household she had also to suffer poverty when adverse circumstances came upon it. At the age of sixteen she was adopted by distant but wealthy relatives, and after their death we see her a rich young lady with all that this world has to offer her. But she herself was bent on using her wealth for God and His poor. The second chapter tells us of the beginnings of the congregation which she founded ; it seemed to emerge naturally from the good works she had undertaken without any intention of founding an Order. Two further chapters deal with her own spiritual life of union with God, with the spirit of her Order and the sufferings which crowned her work. The book is very tastefully produced and illustrated, and should help to resuscitate the memory of one whose work has been so fruitful in our own country.

*The Book of the Miraculous Medal*<sup>1</sup> was compiled to encourage further inquiry into the meaning of the apparitions of the Mother of God to Blessed Catherine Labouré in the year 1830, and to foster a more practical devotion to the medal. The first part treats shortly of the history of the medal, its power and mission, and of her whom the Mother of God chose to make known this devotion ; the second part deals with the Association of the Miraculous Medal, the rite of blessing and investing with it. It is good to note the insistence of Our Lady on the necessity of prayer if those who wear the medal are to receive the graces she has promised : "Come to the foot of this altar ; there graces

<sup>1</sup> *The Book of the Miraculous Medal.* By a Vicentian Father. Pp. 107. (London : Sands & Co. Price 1s. 3d.)

will be showered on you and on all *who shall ask for them* . . . special graces will be given to *those who ask for them*, but people *must pray, pray a great deal*" ; and, referring to the symbolism of the rays on the medal, she says, "Behold these rays ; they are the symbol of the graces which I will shower down on *all who ask me for them*." This little book will admirably fulfil its purpose.

*Along a Little Way*<sup>1</sup> is a short account of the many small steps which led the writer to her reception into the Church, and emphasizes that her conversion must not be attributed to St. Theresa of Lisieux, but that it took place at the shrine of St. Anne de Beaupré in Canada years before she went to Lisieux.

*Heavenly Converse*<sup>2</sup> is a sequel to the author's *Songs in the Night*, which received high praise in the Press. Devout souls may find this book also helpful for their prayer, but I doubt whether it will be of help to contemplatives.

The house of Bloud and Gay, Paris, are issuing a collection of small books on the interior life suitable for our times. Among them are *L'Humour chez les saints*, *Propos d'ascèse* and *L'Appel du Pain*.<sup>3</sup> The first of these, full of *esprit*, dispels the false idea that saints are dull, lifeless people of stern countenance ; it shows them as very human beings. The second is a sequel to the writer's *Mystique*, in which he had upheld the thesis that contemplation is but the normal flowering of sanctifying grace and that all Christians are called to it. He now proceeds to show the universal necessity of a discipline which will allow grace to reach this development. He points out that nowadays just as in the first centuries paganism tries to insinuate itself among Catholics and that a strong asceticism is needed in order to react against it. Jean Barbier's book, finally, is one more of the many works which are being written in different countries to bring the laity to a closer participation in the Sacrifice of the Mass.

LAURENCE P. EMERY.

<sup>1</sup> *Along a Little Way*. By Frances Parkinson Keyes. Pp. 50. (London : Burns Oates & Washbourne, Ltd. Price 1s. 6d. wrappers ; 2s. 6d. cloth.)

<sup>2</sup> *Heavenly Converse*. By a Poor Clare Colettine. Pp. 136. (Sheed & Ward : 5s.)

<sup>3</sup> *L'Humour chez les saints* par Jules Jacques et R. Kervyn de Marck ten Driessche. Pp. 191. Price 15 francs. *Propos d'ascèse* par François Hermans. Pp. 182. Price 15 francs. *L'appel du Pain* par Jean Barbier, Pp. 185. Price 17 francs 85 c.

## QUESTIONS AND ANSWERS

### CONGREGATION OF RITES

Is there in existence a volume containing all the recent decrees of this Congregation? One often sees five volumes entitled *Decreta Authentica*, but they do not go beyond 1899. (E. F.)

### REPLY

The five volumes of *Decreta Authentica* referred to were published in Rome at the office of *S. C. de Propaganda Fide* between the years 1898 and 1901. The last volume is a very full Index. These may often be seen in second-hand book catalogues.

Continuing the enumeration of the documents nn. 4052 to 4284, Volume VI (Appendix I) was published, with a full index, by the Vatican Press in 1902, containing decrees issued between the years 1900 and 1911. A similar Appendix, II, appeared in 1927 for the years 1912-1926, n.n. 4285-4404.

The decrees issued since 1926 have not yet been printed as part of the *Decreta Authentica* of the Congregation. But a most convenient collection for the years 1927-1937 appeared in January 1939, as the two first fascicules in that year of the Roman journal *Ephemerides Liturgicae* (*Ius et Praxis Liturgica*). This well-known periodical, which is of a quasi-official character, may be obtained from the office of the journal, Via Ventiquattro Maggio, 10, Rome. The texts include those printed in the *Ephemerides* and obtained from private sources, as well as those publicly promulgated in *Acta Apostolicae Sedis*.

Actually the only way to keep absolutely up to date with the decrees of this and the other Roman Congregations is to consult the *Acta Apostolicae Sedis*, or some journal such as, *Ephemerides Liturgicae*, or *Periodica*. It will also be found that since 1931, when THE CLERGY REVIEW started, every important document from Rome has either been printed in full or summarized in this journal.

E. J. M.

## DURATION OF SUPERIOR'S OFFICE

According to Canon 505, minor local superiors may not remain superiors in the same house longer than six consecutive years.

Does this canon apply only in the case of a "domus formata" and does it not apply in the case of a "domus non formata" (c. 488, 5°), though a "domus non formata" is under special vigilance of the Ordinary (617,2.)?

If Canon 505 applies also to a "domus non formata", is the maintenance of the same Superior beyond the six consecutive years not only unlawful but also invalid? (H. T.)

## REPLY

i. The rule of Canon 505 applies equally to "domus formata" and "domus non formata". None of the commentators consulted advert to the point, though the difference between the two kinds of houses is relevant to some other regulations. Accordingly, on the principle *Ubi lex non distinguit, etc.*, we think that the superior of a "domus non formata" is subject to the triennial law of retirement in Canon 505.

If, however, a small religious house is a "domus filialis", in the strict meaning of the word, the person in charge is not a local superior in the canonical sense, as was determined by *S. C. De Religiosis*, 1 February, 1924: "Cum in aliquibus Ordinibus aut Congregationibus Religiosis exstent Domus *strictè filiales*, quae videlicet non constituunt propriam communitatem nec bona propria possident, sed sunt quasi membra Domus maioris, a quo omnimode dependent et reguntur a Superiore delegato *ad nutum* Superioris, qui totam gubernat Communitatem et residet in Domo maiore, propositum fuit dubium: 'An Superiores Domorum *strictè filialium* de quibus agitur, qui sunt simplices delegati *ad nutum* Superioris Domus matricis, veniant sub nomine Superioris localis ad sensum Codicis iuris canonici'.

Resp : *Negative ; et ad mentem.* Mens autem est ut in revisione Constitutionum singulorum Ordinum aut Congregationum ad Codicem conformatarum, apposite provideatur per applicationem eorum canonum qui circa relationes inter subditos et praepositos pressius versantur prout in singulis casibus opportunum iudicabitur". Writing in *Periodica*, 1928, XVII, p. 90, Vermeersch has made it known that the Sacred Congregation requires, amongst other things in a *domus filialis*, that the religious residing there *habitually* should not be more than three, and that the religious in charge may be confirmed in her position by the General Council of the Institute for a third triennial period, i.e. for a stretch of nine years, but not beyond that without recourse to the Holy See. Examples of *domus filialis* would be a country residence for the sick or a house accommodating two or three religious whilst teaching in a local school, and one must refer to the approved Constitutions of each Institute in order to discover exactly the law affecting these houses.

ii. The second question prescinds from the distinction between "formata" and "non formata". The wording of Canon 505 is capable of reconstruction so as to run "non possunt tertio immediate etc", in which case *non possunt* would appear to imply that the appointment of a superior beyond six years without an Apostolic dispensation is invalid and, consequently, that his acts as superior are invalid. This view has been held by some. But from Canon 11, and from general principles of interpretation of laws, we think that the correct solution of the doubt is that the appointment of a superior contrary to the terms of Canon 505, though gravely unlawful, is not invalid. Wernz-Vidal, *Jus Canonicum*, II, n. 102 : "Quae praescriptio Can. 505, nec ex formula legis, nec ex contextu vim habet irritandi ipso iure actum contrarium". Vermeersch-Creusen, *Epitome*, I (1937) n. 623 : "Verba *non possunt* secundum se ambiguae sunt significationis, cum aequae impedimentum dirimens et simplex vetitum exprimere queant. . . . Deficiente tamen explicita mentione invaliditatis, potius vi can. 11, dixeris novam confirmationem Superioris localis ultra sex annos mere prohiberi."

E. J. M.

## DEVOUT FEMALE SEX

In Bute's translation of the Breviary "pro devoto femineo sexu" is rendered "women vowed to God". Is this the correct meaning of the original? (A.)

## REPLY

The words occur in various places in Our Lady's Office as part of the antiphon at Vespers or of a responsary at Matins. In some English versions as, for example, *Dominican Sisters Prayer Book*,<sup>1</sup> the words are rendered "for the devout female sex", and this literal and popular translation of the Latin is, no doubt, responsible for the phrase "the devout sex", which is almost as common in our speech as "the fair sex" or "the weaker sex".

Even at the risk of appearing ungallant, it seems to us that the correct rendering is that of Lord Bute. It is the meaning Guéranger gives to the words when they occur in *L'Année Liturgique*, e.g. Vol. xv, p. 78: "les femmes vouées à Dieu". A German rendering has "das Gottgeweihte weibliche geschlecht".<sup>2</sup> Fr. Martindale is in agreement to the extent, at least, of rejecting the obvious "devout female sex"; he renders the phrase "for all dedicated women" in his translation and commentary on the *Little Office of Our Lady*.<sup>3</sup> Also "women vowed to God" seems to harmonize best with the context, which mentions first the people, then the clergy, and lastly the female sex. There would seem little point in mentioning devout women, as distinct from the people in general, even though we all willingly grant that they are devout; but by taking the phrase as referring to women under vows and in juxtaposition to the clergy, the distinction between the three categories of persons mentioned is apparent.

On the other hand, the meaning of "devotum" which we are rejecting for this context is found in other liturgical

<sup>1</sup> Angelico, Rome, 1925.

<sup>2</sup> Stephan, *Das kirchliche Stundengebet*, Pustet, 1927, p. 185.

<sup>3</sup> C.T.S. D. 259, p. 46.



prayers as "devout" or "pious", e.g. towards the end of the *Exultet*: "Precamur ergo Te Domine, ut nos famulos tuos, omnemque clerum et devotissimum populum. . . ." Perhaps some of our readers can throw further light on the subject. The good nuns are mentioned so rarely in liturgical offices that we feel sure the devout sex in general will gladly allow them to enjoy exclusively this reference in Our Lady's Office.

E. J. M.

#### ANTICIPATING LITANIES

In the monastic breviary the rubric at the end of St. Mark's office reads: "Hodie qui non intersunt Processioni Litaniarum, dicant illas privatim post Laudes. . . ." If Matins and Laudes are anticipated, may the Litanies also be said on the preceding evening? (F.)

#### REPLY

The Roman breviary has a similar direction and, as most diocesan Ordos note, the Litanies may not be anticipated. This is the ruling of S.R.C. 28 March, 1775, n. 2503 ad 4: "An ex sensu Rubricae positae in Breviario in Festo S. Marci et in Feria secunda, tertia et quarta post Dominicam quintam Paschae, recte inferatur quod Litaniae Sanctorum de praecepto recitandae in eodem Festo S. Marci et in triduo Rogationum anticipari possint, atque recitari post Matutinum et Laudes die antecedenti, ab iis qui Processioni sequentis diei non interveniunt? Resp. *Negative*." We are of the opinion that, unless an indult to the contrary has been obtained, this direction applies to all who are bound to recite the Litanies, whether from the Roman or the monastic breviary.

E. J. M.

#### SCAPULARS AND INSCRIPTION

In enrolling the faithful in confraternities which usually require notification to headquarters of the Confraternity, e.g. Scapulars, is a priest member of the A.P.F. dispensed

from this notification if no mention is made of this obligation in the booklet of privileges of the A.P.F.?

As this obligation is mentioned in some cases (e.g. Archconfraternity of Cordigers) it does not seem to have been omitted by accident in others.

If he is not dispensed, could you inform me where the headquarters are in England of the Brown, Black and Trinity scapulars? (P. H.)

#### REPLY

i. The powers enjoyed by priest zelators of the A.P.F. for the purpose of investing the faithful in various confraternities, to which the wearing of a scapular is attached, are contained under nn. 4-9 in section D of the papal constitution dated 25 March, 1924. Our correspondent may be using an earlier document; the current one mentions inscription for each of the five scapulars, but following the rule of Canon 694 it is commonly held that it is not necessary for the validity of the act except in three cases: Our Lady of Mt. Carmel (brown), the Blessed Trinity (white), Our Lady of Sorrows (black).

The Holy Office (Section of Indulgences) 23 April, 1914, rules that the omission of inscription does not deprive a person of the indulgences attached to a confraternity "*firma remanente in conscientia obligatione inscribendi et transmittendi nomina*".<sup>1</sup> Moreover, defects arising on various counts, through the lack of one formality or another, are periodically remedied by *sanatio* granted by the Holy See.

The situation, therefore, is that in so far as gaining indulgences is concerned, inscription is not a *sine qua non*. Nevertheless, there still exists an obligation in conscience to have the names of recipients inscribed, and this may not be omitted unless one enjoys an additional faculty for the purpose.

ii. There are two ways, at least, by which one may be relieved of this obligation of inscribing names: firstly, by becoming a Cardinal—Canon 239 §1, 5: "*scapularia . . . imponendi sine onere inscriptionis*"; secondly, by being

<sup>1</sup> *Fontes*, IV, n. 1295.

a member before 1933 of "Pia Unio Cleri pro Missionibus", a full account of which may be seen in *THE CLERGY REVIEW* 1939, xvii, p. 226. This faculty, as well as many of the others suppressed since 1933, may be obtained by application either to the major superiors of the Order to which the scapular belongs, or to the Holy See. The faculty which used to be obtained before 1933, reads: "Benedicendi ac imponendi, sub unica formula, scapularia Passionis D.N.J.C., Immaculatae Conceptionis B.M.V., SS. Trinitatis, B.V.M. Perdolentis, B.M.V. a Monte Carmelo, absque inscriptionis onere in album Confraternitatis".

iii. If the obligation of inscription is not dispensed, the priest should keep a register of the names inscribed in the various associations and forward them every year or so to any house of the Order to which the association belongs; it is not necessary to send the names to the chief house of the Order. Thus for the brown scapular (Our Lady of Mount Carmel): Carmelite Church, Kensington Church Street, London, W.8; for the black scapular (Seven Dolours): Servite Church, 264 Fulham Road, London, S.W.10; the white Scapular (Blessed Trinity): Minister General of the Trinitarian Order, 23 Via del Quirinale, Rome.

E. J. M.

#### ALTAR CROSS DURING BENEDICTION

Should the altar cross be removed whenever the Blessed Sacrament is exposed in the Monstrance? (C. L.)

#### REPLY

i. In the *common law* of the Church, it may be removed or not according to local custom. The only relevant instruction of the Holy See on this point is primarily concerned with Mass *coram Sanctissimo*, as in the Mass of Deposition at the conclusion of the XL Hours. "SSmo Sacramento exposito, debetne in Altari collocari Crux, etiam post tempus Sacrificii? Resp. Etsi aliquando praeceperit haec S.R.C. quod in altari ubi est publice expositum SSmum Sacramentum, tempore sacrificii, Crux de more collocetur, non

est tamen in suo robore observantia talis praecepti. Et sane Patriarchales Ecclesiae Urbis oppositum servant; supervacaneam enim adiudicant Imaginis exhibitionem ubi Prototypus adoratur. Et hac de causa Instructio pro Oratione quadraginta horarum Clementis XI, Benedicti XIII et Clementis XII Summorum Pontificum iussu edita, sub silentio praeterit an locanda removendave sit huiusmodi crux, relinquens quemlibet in sua praxi."<sup>1</sup>

Actually, in the Clementine Instruction, the point is mentioned to this extent: § VI, dealing with the preparation of the altar for the Mass of Exposition, mentions the Cross, but in later sections dealing with the Mass of Deposition nothing is said about its removal. If during the Mass itself, when the rubrics normally require a Crucifix, it may be removed or not according to local custom, *a fortiori* the rule may be followed during a period of Exposition, no matter what its length may be, and the above decision may be applied to the popular rite of Benediction.

Owing to the liberty permitted, there is naturally some variety of opinion amongst the writers. Some direct that it should be removed, e.g. *Collationes Namurcenses*, 1933, p. 116; others say that it is more usual not to remove it, e.g. *Directions for the Use of Altar Societies*, 4th ed. p. 24. The correct answer, it seems to us, should apply to Benediction the ruling given by S.R.C. n. 2365 for the Mass of Deposition: local custom may be followed in removing or retaining the Crucifix, for it is quite certain that no law orders it to be removed. (Cf. *Ephemerides Liturgicae*, 1925, p. 327.)

ii. *Local* legislation often determines exactly what should be done, as we find in the *Ritus Servandus* which must be followed in this country. Rubric n. 3 p. 13 of the 1928 edition directs the cross to be removed during Benediction, and the rule is obligatory in all places under the jurisdiction of the bishops who have ordered the book to be used.

A practical consideration which, no doubt, influenced the decision in n. 2365, is the fact that, in the larger churches, the high altar Crucifix may sometimes be a massive article of considerable weight, making its removal somewhat

<sup>1</sup> 2 September, 1741, n. 2365 ad I.

difficult. If this should happen, in localities where a diocesan regulation directs its removal, the non-observance of the law is easily tolerated on the principle that a positive law does not bind *cum gravi incommodo*.

E. J. M.

NON-CATHOLIC RELIGIOUS VOWS

What obligation exists of observing the three religious vows made by a person in a non-Catholic religious community who has since been reconciled to the Church? (S. E.)

REPLY

Canon 1307 §1. *Votum, idest promissio deliberata ac libera Deo facta de bono possibili et meliore, ex virtute religionis impleri debet.*

§2. *Nisi iure prohibeantur, omnes congruenti rationis usu pollentes, sunt voti capaces.*

Canon 1308 §1. *Votum est publicum, si nomine Ecclesiae a legitimo Superiore ecclesiastico acceptetur; secus privatum.*

Canon 1309. *Vota privata Sedi Apostolicae reservata sunt tantummodo votum perfectae ac perpetuae castitatis et votum ingrediendi in religionem votorum solemnium, quae emissa fuerint absolute et post completum decimum octavum aetatis annum.*

*S. Poenit.*, 29 November, 1842. Protestans votum castitatis necnon paupertatis et obedientiae emisit voce et scripto coram ministro anglicano; quaeritur utrum vim saltem voti simplicis et privati, aut veluti irritum omnino sit habendum in casu conversionis ad religionem catholicam. Resp. *Votum, de quo in precibus, esse simplex, et voventem teneri ad observantiam voti, si verum habuerit intentionem vovendi. (C.I.C. Fontes, VIII, n. 6425.)*

We cannot find the case discussed by any canonist, but its solution is quite simple from the canons quoted above. All baptized persons are subject to the laws of the Church, unless they are exempted, and the obligations of a convert bound by vows before conversion are determined exactly

in the same way as those of a convert who had received the sacrament of matrimony before conversion. Non-Catholics, for example, are exempted from observing the form of marriage and it usually follows that their marriages contracted in heresy are valid.

It is not possible for vows made in a non-Catholic religious community to be *public*, in the canonical sense of the word ; the conditions for valid religious profession are absent. The vows are, therefore, *private*, and the person who made them is in exactly the same position as any Catholic who has privately vowed something to God. Assuming that sufficient knowledge and freedom<sup>1</sup> were present, the vows are valid and must be observed until the person is released, for example, by the lapse of time in the case of a temporary vow, or until he is dispensed by ecclesiastical authority.

From Canon 1313, the Ordinary can dispense the vows of poverty and obedience. The vow of perfect and perpetual chastity, if made after the age of eighteen, is reserved to the Holy See from Canon 1309. The private vow of chastity is also, it should be observed, an impediment, prohibiting but not invalidating marriage, from Canon 1058, until it is dispensed.

Another similarity with marriage exists. Religious profession which is invalid, because the external obligations of the law have not been observed, may be remedied by *sanatio* from Canon 586, provided, as in the case of invalid marriage, the internal consent is continuing. The Holy See uses this power, both in favour of individuals and of whole communities, when the circumstances justify it,<sup>2</sup> but we know of no instance where it has been done in favour of a non-Catholic religious community.

E. J. M.

<sup>1</sup> Canon 1307 §3.

<sup>2</sup> Cf. Cervia, *De Professione Religiosa*, p. 170.

## ROMAN DOCUMENTS

### (i) S.C.S. OFFICIUM : INDEX LIBRORUM PROHIBITORUM

The most recent edition of the *Index* is that published by the Vatican Press in 1938. We give below the names of the authors and books which have since been added to the list, and in future a list of the works prohibited during the year will be given under "Roman Documents" in the December issue of this Review.

G. Mensching, *Der Katholizismus, Sein Stirk und Werde*.

O. Lemarié, *Initiation au Nouveau Testament*.

A. Loisy, *La Religion d'Israel ; La Naissance du Christianisme ; Le Mandéisme et les origines Chrétiennes ; Y a-t-il deux sources de la Religion et de la Morale ; Remarques sur la littérature épistolaire du Nouveau Testament ; Les origines du Nouveau Testament ; La crise morale du temps présent et l'éducation humaine*.

A. Piccareta, *L'Orologio della Passione di Nostro Signor Gesù Cristo, con un trattato sulla Divina Volontà ; Nel Regno della Divina Volontà ; La Regina del Cielo nel Regno della Divina Volontà*.

G. D'Annunzio, *Solus ad Solam*.

P. Ubaldi, *L'asceti mistica ; La grande sintesi*.

E. Fleg, *L'enfant prophète ; Jésus raconté par le juif errant*.

### (ii) PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

Responsa ad Proposita Dubia (A.A.S. 1940, XXII, p. 212).

Emi Patres Pontificiae Commissionis ad Codicis canones authentice interpretandos, propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula :

#### I—DE TRANSITU AD ALIUM RITUM

D. An mulier latina, quae vi canonis 98 § 4 declaret se velle transire in *matrimonio ineundo* ad ritum orientalem viri, adhuc teneatur ad formam celebrationis matrimonii, de qua in canone 1099 § 1 n. 3.

R. Affirmative.

## II—DE DISPARITATE CULTUS

D. An ab acatholicis nati, de quibus in canone 1099 § 2, ad normam canonis 1070 subiiciantur impedimento disparitatis cultus, quoties cum parte non baptizata contraxerint.

R. Affirmative.

## III—DE TRIBUNALI COMPETENTE

D. Utrum in controversia, quae ad normam canonis 1572 § 2 dirimenda deferatur ad dioecesanum tribunal, Episcopus *convenire* tantum, an etiam *conveniri* possit.

R. Negative ad primam partem, affirmative ad secundam.

Datum Romae, e Civitate Vaticana, die 29 mensis Aprilis, anno 1940.

M. Card. MASSIMI, *Praeses*.

## (iii) SACRA CONGREGATIO DE PROPAGANDA FIDE.

## DECRETUM

De Formula Iuramenti ab Alumnis Seminarii Kandyensis Praestandi (*A.A.S.* xxxii, 1940, p. 193).

Attentis novis Missionum apud Indos adiunctis, Eminen-  
tissimi Patres huic S. Consilio Christiano Nomini Propagando  
praepositi, in generalibus comitiis, die 8 decurrentis mensis  
Ianuarii habitis, decreverunt abroganda esse in formula  
Iuramenti, quod alumni Pontificii Seminarii Kandyensis  
praestare tenentur, sequentia verba: "Item voveo et iuro  
quod sive Religionem ingressus fuero sive in statu saeculari  
permansero, si intra fines Europae fuero, quolibet anno, si  
vero extra, quolibet biennio, mei ipsius meique status exer-  
citii et loci ubi moram traxero, Sacram Congregationem  
de Propaganda Fide certiorabo".

Quam quidem Emorum Patrum sententiam ab infra-  
scripto huius Sacrae Congregationis Secretario Ss<sup>mo</sup>  
Domino Nostro Pio Div. Prov. Papae XII in Audientia  
hodierna die submissam, Sanctitas Sua benigne adprobare



ratamque habere dignata est atque praesens de re Decretum edi iussit, contrariis non obstantibus quibuscumque.

Datum Romae, ex Aedibus Sacrae Congregationis de Propaganda Fide, die 12 mensis Ianuarii A.D. 1940.

P. Card. FUMASONI BIONDI, *Praefectus*.

(iv) SACRA RITUUM CONGREGATIO

ROMANA SEU SANCTI LUDOVICI

BEATIFICATIONIS ET CANONIZATIONIS VENERABILIS SERVAE  
DEI PHILIPPINAE DUCHESNE, E SOCIETATE SORORUM A SACRO  
CORDE IESU (*A.A.S.* xxxii, 1940, p. 127).

SUPER DUBIO

*An, stante virtutum et duorum miraculorum approbatione, tuto procedi possit ad sollemnem praedictae Venerabilis Beatificationem.*

"Etsi Deus . . . omnia ipse efficere sua solius virtute potest, nihilominus tamen ad iuvandos homines ipsis uti hominibus, ex benigno providentiae consilio, maluit; et quemadmodum in rerum genere naturalium perfectionem debitam, ita in iis, quae modum naturae transiliunt, sanctitatem homini ac salutem non nisi hominum opera ministerioque impertire consuevit" (Leo XIII, Enc. *Satis cognitus* 1896 de Un. Eccl.). Quapropter nullo unquam tempore defuerunt, qui, divina inspirante gratia, animarum saluti incumberent tum populorum, qui fidei lumine iamdiu fuerunt illustrati, cum gentium, quae divinae revelationis beneficio nondum fruitae, caeca superstitione conflictantes, *in tenebris et in umbra mortis miserabiliter sedent*.

Venerabilis Philippina Duchesne, quae incensissimum in corde illum fovebat ignem, quem amantissimus Dominus Noster Iesus Christus venit mittere in terram, ad evangelizandas Septemtrionalis Americae gentes, S. Magdalena Sophia Barat assentiente, die 14 Martii mensis anno Domini 1818, postquam duodecim annos enixis precibus a Deo gratiam ad missiones proficiscendi imploravisset, in navim Burdigalae, cum quinque sodalibus suae curae commissis, conscendit. Sabbato autem sancto, die 21 eiusdem mensis,

aperta Oceani est ingressa, die autem 29 Maii Sacratissimo Cordi Iesu sacra ad Americanam terram appulit, die denique 24 Augusti ad S. Ludovici urbem pervenit. Voti compos facta nulli pepercit industriae, a nullo abhorruit incommodo, sui oblita, ut divini Cordis religionem tum inter silvicolas, cum inter eos, quos christiani nominis potius osores quam assecclas dixeris, dilataret. Quatuor supra triginta annos, in vastissima S. Ludovici diœcesi, indefessa adlaboravit, multamque animarum messem collegit. Ut missionalibus opem ferret, se suaque omnia impendebat et superimpendebat, quin immo ad hunc assequendum finem ita animo erat composita, ut libenter seipsam venum ire velle dictitaret; quem mentis habitum iugi oratione aspersique paenitentis sibi heroice comparavit.

Virtutum omnium monilibus ornata, in aetate octoginta trium annorum, Ecclesiae sacramentis refecta, a divino Sponso, *quem amavit, quem quaesivit, quem semper optavit*, die 18 Novembris anno 1852, ad caelestes nuptias advocata, sanctissimam mortem obivit.

Sanctitatis fama, qua, dum viveret, Philippina vulgo fruebatur, post eius obitum magis magisque increvit. Non solum enim sanctam eam existimabant S. Magdalena Sophia Barat, Societatis Sororum a Sacro Corde Iesu fundatrix, ceteraeque huius familiae alumnae, sed et externi omnes, quotquot cum ea consuetudinem habebant, immo et ipsi Potowatomii silvicolae, qui *mulierem quae semper orat* eam praedicabant.

Quare canonici processus in Curia S. Ludovici atque in alma hac Urbe fuerunt adornati, tum ordinaria cum apostolica auctoritate, super fama et virtutibus in genere atque in specie. Quibus perpensis, die 9 Decembris a. 1909 a Pio Papa X fel. rec. Causa fuit introducta, die autem 17 Martii a. 1935 heroicarum virtutum iubar fuit recognitum, Pio XI s. m. approbante.

Quum autem Deo Famulae Suae virtutes, miraculorum testimonio, comprobare placuisset, hisce ad severam trutinam examinatis, die 28 elapsi Ianuarii mensis, approbationis decretum Pii Papae XII auctoritate fuit editum.

Quo denique ad sollemnia beatificationis posset procedi nihil aliud restabat, nisi coram Sr̃no D. N. Sacra Congregatio suum ederet suffragium: quod die 13 mensis huius

factum est. Infrascriptus enim Cardinalis, loco et vice Rm̃i Card. Boetto, Ponentis, dubium proposuit : *An, stante virtutum et duorum miraculorum approbatione, TUTO procedi possit ad eiusdem Venerabilis Beatificationem.* Cui dubio tum Rm̃i Cardinales, cum Officiales Praelati, Patresque Consultores unanimiter *Affirmative* responderunt.

Beatissimus vero Pater sententiam edere distulit, ut maiori divini Spiritus luce mens Sua illustraretur.

Hanc autem diem Dominicam tertiam in Quadragesima assignavit ut Suam aperiret mentem.

Quare Rm̃is Cardinalibus Carolo Salotti Sacrae Rituum Congregationis Praefecto atque Petro Boetto Causae Ponente seu Relatore, nec non R. P. Salvatore Natucci, Fidei Promotore generali, meque infrascripto Secretario accitis, divinaque litata hostia decrevit : *TUTO procedi posse ad Venerabilis Philippinae Duchesne Beatificationem.*

Hoc autem decretum promulgari, in acta Sacrae Rituum Congregationis referri Apostolicasque Litteras sub Piscatoris anulo expediri mandavit.

Datum Romae, die 25 Februarii a. D. 1940.

✠ Carolus Card. SALOTTI, *Episcopus Praenestinus,*  
S. R. C. Praefectus.

## CHURCH MANAGEMENT

### THE TABERNACLE—II

NOTHING definite has been prescribed as to shape, and any design in keeping with the style of the altar may be chosen. There are, however, several regulations which put a check upon extravagances. The veil, or *conopaeum*, must cover the tabernacle on all sides, and those which are so constructed as to allow only a curtain in front of the door are unliturgical. A domed or pyramidal top is preferable to one which is flat, and is a safeguard against the abuse of using the top alternately as a stand for the monstrance and a place for the crucifix. The correct position for the cross is behind the tabernacle in line with the candlesticks; the practice of standing it on the top is merely tolerated. It is strictly forbidden to erect a permanent throne for Exposition above the tabernacle. Unfortunately in many of our older churches the tabernacle is embedded in the masonry of curiously contrived altars and reredoses, reputed to be Gothic, in such wise that it is quite impossible to fulfil the requirements of the *Rituale* and the S.C.R.

It is desirable that the door should be richly decorated with figures or symbolic representations having reference to the Holy Eucharist. In purchasing or designing a tabernacle, care should be taken to ensure that the door is sufficiently commodious, and also that when it is open plenty of clearance is allowed. A door which is so small that only with extreme carefulness can a tall ciborium be passed in or out, is an occasion of annoyance and anxiety. In a large tabernacle it is a great advantage to have two doors. A new model, for which it is claimed that it is proof against both accidents and robberies, has come into favour in America, and has received the approbation of ecclesiastical authority. This tabernacle has an outer and an inner set of doors; when with one turn of the key the outer doors are opened and swing back on hinges in the ordinary way, the inner doors glide aside on hidden rollers. From America has come another interesting model which has doors at the back as well as in front; the idea is that a priest may take the Blessed Sacrament for a sick-call without interrupting

Mass or Benediction. It is recommended, though not obligatory, that the key should have an ornamental handle, one of precious metal if possible, and should be attached to a piece of embroidered material. A duplicate should always be kept in reserve.

The veil is of strict obligation, and there is no warrant for the belief that a door which is precious or a work of art may be left uncovered. The veil should be tent-like, and extend all around ; it is a sure sign of the Presence, more so than the lamp. An empty tabernacle should not be veiled, nor the unused tabernacles in side chapels. By a decree as recent as July 1904, the S.C.R. re-affirmed the obligation, and decided that an interior veil might be tolerated, but was not to be regarded as a substitute for the *conopaeum*. Hangings in front of the door are tolerated where it is impossible to comply with the law.

While encouraging us to follow the Roman custom of changing the veil to correspond with the liturgical colour of the feast or season, the S.C.R. allows the use of a white veil at all times.

The interior of the tabernacle should be lined with gold or silver, gilded wood, or silver plate, or white silk. The floor must be covered with a corporal, and for convenience this should be cut to shape. Several shaped corporals should be kept in reserve so as to allow of changing at reasonable intervals, instead of once a year as is so frequently the case ; with constant use corporals soon become soiled.

With the single exception of the card at Mass it is strictly forbidden to place anything in front of the tabernacle door, not even a relic of the True Cross : it is likewise forbidden to place vases of flowers or candlesticks on top. Tabernacles in side chapels must never be used as pedestals for statues.

Only the sacred vessels actually containing the Blessed Sacrament, and those awaiting purification, may be kept inside. A tabernacle must be blessed before use.

NOTE. For the most recent prescriptions of the Holy See regarding the safekeeping of the Holy Eucharist the reader is referred to THE CLERGY REVIEW XV (1938), pp. 170-177.

J. P. R.

## BOOK REVIEWS

*The Papacy and the Modern State.* By F. R. Hoare. Burns Oates & Washbourne. 15s.

IT would be the greatest pity if the distractions of our times should prevent due attention from being given to this most important work, which is a real contribution to English Catholic scholarship and which deals with an aspect of Church history hitherto largely ignored by Catholic writers in this country. Mr. Hoare sets himself a two-fold task : first, to examine what part the Church should play in politics in virtue of her commission to go and teach all nations ; secondly, to examine to what extent the Church has been faithful to her mission.

This book is not meant to be a history of the relations between Church and State, nor is it a description of what those relations would be in an ideal commonwealth. It states what those relations have actually been, and it seeks to discover whether there is any logical explanation of the differences in those relations at various periods in the history of the Church. The subject is bristling with difficulties, but on finishing this book the reader will conclude that a brave and straightforward attempt has been made to meet them.

Towards men organized into political societies the Church has a two-fold task. She has to teach and admonish the society as a whole from without. But the members of the Church are also members of societies and it is their work as Catholic citizens working upon those societies from within to create within them a Christian outlook and a Christian practice. Mr. Hoare's conclusion must be quoted in his own words for they contain the key to his subsequent interpretation of the history of the Church.

"In this duality lies the key to all the complex variations that have entered during the course of Christian history into the essentially simple relations between the Church and political communities. For a limitless range of variation is possible in the number of members which she possesses in any particular community, in the proportion they bear to the whole number of citizens and the political status they

enjoy ; and every change in these conditions necessarily modifies the terms on which the Church will exercise her spiritual duties towards the State."

Christian history is then passed in review in a series of masterly short essays, essays which, it must be admitted, are not easy reading for they call for close attention and a fair knowledge of European history both medieval and modern; though for the benefit of those who have no specialized training the author has added a very valuable series of appendices giving the main features of the background with dates.

Mr. Hoare claims to see, and he it said his argument is very convincing, a sequence in the relations between Church and State. At first the Church is in opposition to the world state of Rome and can act only through denunciations from without and by the heroic virtue of her members concealed within. Then she is able to exercise a certain pressure on the State on the strength of the political virtues of individual Catholic citizens. Later she acquires a certain constitutional authority over the State through its collective recognition of her moral authority, and, last, she wields the ultimate sovereignty in a community in which the State is composed of her own members whom she has organized politically for purposes which she has herself defined. This ultimate development was reached in the thirteenth century. Since then the process has been in the opposite direction, though there is always remaining a Christian heritage. Today we seem to be passing from the second to the first of these stages. It is true that there are states where the political influence of Christianity is strong, but for the moment they are crushed and over them is flaunted "the cross that is not the cross of Christ". What is so sad is that so many of the Catholics of the greatest country of the new world see no duty to the cause of Christendom, but are content to pass by leaving the lands from which their religion has come to them a field for the teaching of a party whose educational mouthpiece has declared that "the churches . . . have essentially only one task—to make known to the people to whom they speak the belief of the church concerning the life beyond (*Jenseitsglaube*). The earth on which we live has nothing whatever to do with the church. With

regard to the earth and its affairs, National Socialism alone can prescribe for us."<sup>1</sup>

Mr. Hoare would be surprised if any reader accepted all his conclusions without any qualifications. Though we are in agreement with most of them we consider that his treatment of British Catholicism is superficial and that no serious attempt has been made to see our difficulties. Where can the Church work so freely as in the British Empire? The Church has to teach all nations and the present Holy Father has spoken of the aid his missionaries receive in lands under our rule. We British Catholics ought to be proud of this, and not concentrate our attention so exclusively upon our difficulties and shortcomings.

R. B.

*The Pope Speaks.* By Charles Rankin. With a Preface by H. E. Cardinal Hinsley. Pp. 335. (Faber and Faber. Price 7s. 6d. net.)

THOSE who, in consequence of recent developments, and especially since Italy's entry into the war, are beginning already to forget their earlier admiration of the Pope's efforts for peace, will find in Mr. Rankin's book a timely reminder of the thoroughness and energy with which Pius XII has been discharging his delicate function. The critics whose voices are now making themselves heard would do well first to appreciate what exactly that function is, or at any rate to understand clearly what it is not. Quite certainly it is not the office of the Head of the Catholic Church to pass judgement upon the conflicting claims of belligerents who have not submitted those claims, and would probably be most unwilling to submit them, to his impartial decision. In his preface to the Peace Proposals which he placed before the heads of the belligerent states on 1 August, 1917, Pope Benedict XV set forth in the following terms a definition of the duty which he had striven to perform: "To maintain perfect impartiality towards all

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<sup>1</sup> Herr Rosenberg quoted by Dr. N. Micklem. *National Socialism and the Roman Catholic Church*, p. 22. Oxford, 1939.



the belligerents, as becomes him who is the common Father and who loves with equal affection all his children ; to strive constantly to do to all the greatest possible good, without personal favour, without distinction of nationality or religion, as is enjoined upon us both by the universal law of charity and by the supreme spiritual charge confided to us by Christ ; finally, as our pacifying mission equally requires, to omit nothing, so far as might be in our power, that could hasten the end of this calamity, by essaying to bring the peoples and their heads to more moderate counsels and to the serene deliberations of peace." These same principles have guided the action of Pope Pius XII since March 1939, and they will continue to guide it in the difficult days that still lie ahead.

Mr. Rankin, a journalist who writes with a deep admiration for the Pope and his work, introduces his volume with a short Life of Eugenio Pacelli which, though it suffers here and there from the inadequacies and speculative surmises characteristic of the Press reports upon which it is chiefly based, yet serves the useful purpose of showing that in Pius XII the Church has a Head eminently fitted by his wide and varied experience to deal with the greatest crisis that the world has ever known. Pius XII is no idle visionary, calling the nations to contemplate with him a Utopia which takes no account of the real problems involved in the present conflict. Few men have so intimate and thorough a knowledge, gained from personal experience, of the factors, political and economic, social and religious, which have conspired to bring about the European war ; and none has had his unique opportunity of appraising them with sure and impartial vision. The Pope's solution, reiterated in the allocutions, addresses and encyclicals which form the greater part of this book, lies in the recall of the nations to the Christian spirit, "which alone can give life, authority and binding force to the dead letter of international agreements". The Holy Father has not pronounced for or against any belligerent power ; but a careful reading of his utterances leaves no room for doubt that any nation whose aims and methods are founded upon Christian principles must enjoy the moral support of the Holy See.

G. D. S.

*Religion and Science.* Cambridge Summer School Lectures, 1939. Edited by Rev. C. Lattey, S.J. Pp. vii + 229. (Burns Oates and Washbourne. Price 7s. 6d.)

FR. LATTEY, the indefatigable editor of this valuable series, is to be congratulated upon the part he has played in affording one more useful contribution to our Catholic literature. The present volume is worthy of its predecessors, and furthermore, unlike some of these, is likely to appeal to a wide circle of readers, even including those who have little or no aptitude for theological studies; this is especially true of the papers on *The Physical Universe* by Professor Whittaker, on *Vitalism* by Miss W. M. Clifford, on *Prehistoric Man* by Fr. Humphrey Johnson, on *Primitive Religion* by Fr. Hannan, S.J., on *Experimental Psychology* and *Abnormal Psychology* by Fr. Leycester King, S.J., and on *Psychotherapy* by Dr. Eric Strauss. All these lectures succeed, within the limits set both by the time available and by the character of the audience to which they are addressed, in conveying an accurate idea of the stage which scientific research has reached in these varied branches of knowledge. The essays of Professor Whittaker and of Fr. Leycester King, especially, are in this respect a *tour de force*.

The remaining chapters are less specialized, but more closely concerned with the general theme of Science and Religion. Fr. Sherlock (*Religion in Relation to Science*) contributes a most interesting introductory essay, examining the factors which in the past have been responsible for the tension between Religion and Science, and setting forth the conditions necessary for their fruitful collaboration. Mr. Monro, Assistant Keeper of the Department of Zoology at the British Museum, writing on *Science in Relation to Religion*, throws a useful light on the problem by distinguishing between the different types of intelligibility proper to biology, mathematics, philosophy and theology. Dr. Mary Cardwell (*Morality and National Health*), dealing briefly with such matters as Contraception, Abortion, Euthanasia and Divorce, indicates that "Catholic moral teaching never, under any circumstances, stands opposed to what is demanded by truly scientific teaching regarding life and health, because modern medicine is coming back more and

more to the standpoint which has always been that of the Church". Fr. Aelfric Manson, O.P., gives us a masterly theological exposition of the nature of miracle, to which the Editor adds a complementary paper on the evidence, both past and present, for the claim that miracles actually take place. Dr. Arendzen (*The Bible*) concludes with a clear explanation of the meaning of inspiration and biblical inerrancy, adding brief solutions of some of the more commonly alleged contradictions between Science and the scriptural narrative.

I have said that the book is a useful contribution to our Catholic literature. To say that it contributes in any great measure to the solution of theological or apologetical problems would be an exaggeration. From this point of view the chapters likely to be of use are the more general surveys of Fr. Sherlock, Mr. Monro, Fr. Hannan, Fr. Manson, Fr. Lattey and Dr. Arendzen. The specialized essays, for all their informatory value, do hardly more than indicate the points of contact between religion and the subjects with which they deal. On the question of the origin of man, so generally considered to be the chief matter upon which theology and science are at variance, the lectures offer little or nothing that is useful, at any rate to those who seek to resolve the apparent antinomy. Two lecturers, Fr. Humphrey Johnson and Dr. Arendzen, deal with the subject, but the respective preoccupations of each—scientific and theological—however legitimate and useful in other respects, are scarcely conducive to a really satisfactory settlement.

G. D. S.

*Selections from St. John Chrysostom.* By Rt. Rev. J. F. D'Alton, D.D., D.Litt. Pp. viii + 395. (Burns Oates and Washbourne. Price 8s. 6d. net.)

BEAUTIFULLY printed (at the Cambridge University Press), well bound and handsomely produced, Mgr. D'Alton's book is a rare bargain at 8s. 6d. It opens with a short Life of the saint, and each of the passages selected from his writings is preceded by an explanatory essay and followed by a commentary, the whole thus forming a welcome and valuable anthology of the most eloquent of the Greek Fathers. The

passages have been ingeniously chosen to illustrate the various phases of the saint's adventurous life, to give specimens of his sermons and spiritual teaching, and finally to present a picture of the world, at Antioch and Constantinople, in which he lived.

The explanatory essays and commentary make the book especially suitable as a text-book for the study of Greek in seminaries, a study which, it is to be feared, takes a less prominent place in the curriculum today than it did in the past. It was perhaps inevitable that the shifting of emphasis from the classical to the "modern" side which has marked education in secondary schools during the past thirty years should have had its effect upon the early training of our clergy, few of whom, it may safely be said, will claim nowadays to be able to read Greek with any ease or pleasure. And yet it is undoubtedly the wish of the Holy See that the clergy should know at least enough of that language to familiarize themselves with the liturgy and practice of the Eastern churches, and Pope Pius XI in his Encyclical *Rerum Orientalium* (A.A.S. 1928, p. 284) prescribed steps to be taken which would ensure at least an elementary knowledge of these matters in all seminarists. It is to be hoped that Mgr. D'Alton's book may be found to serve as a book of readings for those—whether in the seminary or not—who want to rub up their Greek, while at the same time learning, under the skilful guidance of the President of Maynooth, to appreciate something of the eloquence which gained for St. John the title of "Golden Mouth".

G. D. S.

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